THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the Methodist Protestant.

The Eternity of God.

BY NATHAN C. BROOKS, A. M.

THE deep foundations of the earth are thine—
Laid by thy hands, Almighty, when of old
From ancient chaos order rose, and light
From darkness—beauty from a shapeless mass.
A glorious orb from its Creator's hands
It came, in light and loveliness arrayed,
Crowned with green emerald mounts tinted with gold,
And wearing as a robe the silver sea,
Seeded with jewels of resplendent isles.

The awful heavens are thine—the liquid sun
That heaves his fiery waves beneath thy eye—
The ocean-fount of all the streams of light,
That pour their beamy treasures through the wide
Illimitable ether, watering with their rays
The wide-spread soil, to where the burning sands
Of dark immensity, eternal barriers throw
Against the flowing of their crystal streams,
Was from the Godhead's urn of glory poured.

The stars are thine—thy charactery grand,
In which, upon the face of awful heaven,
Thy hand has traced, in radiant lines, thy grace,
Thy glory, thy magnificence, and power,
For eye of man and angel to behold—
And read, and gaze on, worship, and adore.
These shall grow old—the solid earth with years
Shall see her sapless body shrivel up,
And her gray mountains crumble piecemeal down
Like crypt and pyramid to primal dust.

The sea shall labor; on his hoary head
Shall wave his tresses silver'd o'er with age—
The deep pulsations of his mighty heart,
That bids the blood-like fluid circulate
Through every fibre of the earth, shall cease;
And the eternal heavens, in whose bright folds,
As in a starry vesture, thou art girt,
Shall lose their lustre, and grow old with years;
And as a worn-out garment, thou shalt fold
Their faded glories, and they shall be changed
To vesture bright, immortal as thyself.
Yes, the eternal heavens, on whose blue page
Thy glory and magnificence are traced,
With age shall tarnish, and shall be rolled up
As parchment scrolls of abrogated acts,
And be deposited in deathless urns,
Among the *archives* of the mighty GOD.

Thou art the same—thy years shall never fail;
In glory *bright* when every star and sun
Shall lose their lustre and expire in night,
Immortal all, when time and slow decay
Imprint their ravages on nature's face;
Triumphantly *secure*, when from the tower
Of highest heaven's imperial citadel,
The bell of nature's dissolution toll;
And sun, and star, and planet be dissolved,
And the wide drapery of darkness hang—
A gloomy pall of sable mourning round
Dead nature, in the grave of chaos laid.

COMMUNICATIONS.

For the Churchman

A VOICE FROM THE SOUTH-WEST AGAIN.

IN the Churchman of Dec. 3, there was published an appeal from the South-west, on the subject of our missionary operations. It was the hasty effusion of a moment, when the general interest of the matter, and the sectional warmth of feeling natural to the writer, were quickened by the excitement of *local* circumstances. Six weeks have necessarily elapsed from its transmission to its return to the writer in the columns of the Churchman; and to the sober reflection of such an interval it presents no expression that he would soften, nor inconsiderate statement that he would wish to recall. But the review of it suggests considerations with which he is willing to enforce some of its positions; not, however, that he proposes to *discuss* the question, but only to expose evils, which to explore and remedy is within the ability, and should be the task, of others. In the loose observations which he will string together, it is his object to *awaken attention* to these evils; evils which are obvious to the eyes of all Churchmen, and bitter to the feelings, and disastrous to the spiritual welfare, of many; all beyond he leaves to the fathers and doctors of the Church; to those who have wisdom to counsel, and influence to guide. He confines himself to ground on which, though he cannot exact from others the tribute of attention, he can at least assert for himself the privilege of speech. Those who suffer may at least complain.

A slight glance was formerly bestowed on one aspect of the subject, which may now serve for a convenient point of approach.

It is admitted, on all hands, that the religious necessities of the United States are increasing far more rapidly than the means which supply them. The disparity is of such a nature and extent, that the one may be termed, in comparison, a geometrical, and the other, an arithmetical progression. In the old States, the religious means are not abreast with the necessities of the country; and where the society is more recent, they advance with a pace more unequal, until, in the new regions, they are almost out of view. Now the standard of religious sentiment in the community is the standard of public morals; and the standard of public morals is the unerring barometer of the social atmosphere, whose decline is portentous of agitation. A great citizen has recently addressed a solemn appeal to his Southern countrymen, with regard to the *auri sacra fames*, the mammon-worship so prevalent among them, in its bearing on their civic rights, and adjured them, in their zeal for their individual interests, not to forget the public good. If this required from such a source a warning so public and impressive, what sort of warning is required by the people who forget their GOD? HE who has caused rivers of prosperity to break forth in the wilderness, and streams in the desert, may, with equal celerity, change the fruitful land into barrenness, and the floods to dry ground. And in our country, national sin is naturally and inseparably coupled with its appropriate curse. In our country, peculiarly, the standard of public morals is the barometer of the social atmosphere. In our country, peculiarly, "for the execution of civil enactments, for obedience to the constituted authorities, and for the security and happiness of society, we have to look to the prevalence of a sound moral sentiment in the community." If we are to be ruled by tyrants, or ridden by demagogues, they must be born and cherished in the lap of national depravity. With our religion must pass away our peace, our union, and our liberties.

Now it is a current idea, that there is a perceptible deterioration of public morals; that the tone of public virtue is sensibly declining; that popular infidelity—not the doubt, but the disregard of religion—is rapidly diffusing; that a spirit is at work which, if not met and expelled, will sap surely, if slowly, the foundations of society. For the proof of this, appeal has been made to the events of the last few years, to their remembered excesses, and recorded crimes. Let it be recollected, that the deficiency of the cement of religion in the social fabric, which is the cause of these results, is a progressive evil, advancing in the giant strides of our country's advance in that sort of prosperity which is not the evidence of moral health, nor the earnest of political stability; that the effort which might have been useful yesterday, may to-morrow be unavailing. Good men and wise men have started at the apprehended symptoms of approaching convulsion: nay, weak and worldly men have paused in the breathless race of lucre, or the tumult of party strife, as when the earth shook beneath the feet of the astounded combatants on the field of Thrasymene.

Grant that this picture is overwrought, that these fears are premature: still the prominent facts are not denied, on which they are founded; still undenied, and undeniable, is the *tendency* of such circumstances to realize such fears, even if no results are yet positively developed. No man of sense will repudiate the truth, that "for the preservation" of all we hold dear as members of society, "we must look to the maintenance of a sound moral sentiment in the community:" or can shut his eyes to the evidence that the religious necessities of the country are far outstripping its religious means. No Christian can evade the acknowledgment that there is immediate and pressing occasion for all who bear the name of CHRIST, to rally around and elevate the standard of the Cross, not only as the source of eternal salvation, on which whosoever looketh shall live, but as the palladium of private security, and the ensign of social welfare. And no Churchman can retract from the position, that to the Church belongs a conspicuous post, and a peculiar responsibility.

What are we doing to sustain her? Nothing! Borne on an unexpected, unexampled, increasing tide of prosperity, which we can trace through no intermediate channel, nor attribute to any thing nearer than the immediate effusion of the Divine favor, we do not put forth half the effort for which other Christian societies find opportunity and ability, in the midst of the divisions and distractions with which they have been visited. "On the smooth surface of a summer sea," fringed with gay shores, and studded with green isles, we glide tranquil and languid, complacent and listless; without industry or gratitude to seize the intended blessing, to

"Spread every sail before the wind,
And catch the breathings of a gale so fair."

In the recent struggle of the Church for existence, those who loved her toiled—and they triumphed. She comes forth from the conflict not disabled, but unscathed; not exhausted, but fresh and buoyant, with vigor to pursue her victory, and strength to appropriate its fruits. Why are we idle? Are our energies colliquated, instead of nerved, by success? Have we passed so soon from our Cannæ to our Capua?

Not only are we comparatively free from difficulties—not only is malice becoming silent, and prejudice subdued, but we are surrounded by prospects that invite—spurred by incentives which provoke to exertion. The LORD hath set before us an open door. The public mind exhibits symptoms of a great revulsion. Men are getting sick of turmoil and change, and long for the repose of truth. In the scriptural model and perpetual fabric of the Church, where no human hand may add, or alter, or annul, they may find and embrace it. Among the religious societies of the country, she alone is prepared for movement, neither oppressed by external violence, nor lacerated with intestine strife, nor rigid in the torpor of spiritual insensibility. She pants and trembles with the imprisoned principle, whose expansive power might be applied in conveying to pining multitudes the precious merchandise of truth. She is strong in human resources. Underneath her are the everlasting arms. The boundless West extends before her, white with the harvest of souls.

It extends unreaped, unentered, almost disregarded. Under the provisions of the proposed amendment of the fifth article of the constitution, the South-west alone, containing two hundred and fifty thousand square miles, can present a territorial right to the services of thirty-one bishops. There are just *half* that number of *ministers!* Let a Churchman of New York suppose that there were only four ministers in his Diocese, and that will give the amount of South-western destitution!

But there is a murmur of discontent. Indignant voices arise to rebut the charge of missionary apathy, by appeal to evidence which I cannot resist. Yes! I submit. Yes! I am constrained to acknowledge that there is no apathy—no indifference to the salvation of souls, and the extension of the Redeemer's kingdom—in China. I bow before the triumphant allegation, that though our own brethren starve for bread, we make wonderful effort to feed the children of the Greek Church. Nay, are not my complaints entirely unreasonable? Is it not an undeniable fact, that we expend quite as much of our means in the Valley of the Mississippi, as we do in the Valley of the Cephiseus? that to the fresh and unstoried wilds of the West, where our Christian benevolence is warmed by no classic associations, we bestow quite as much as to "the bright clime of battle and of song," the "land of lost gods and godlike men," the land which has at least this peculiar title to missionary aid, that there

"Great Homer died—some thousand years ago."

This is harsh language; it is painful to the writer to apply such to any efforts, however misdirected, which have an aim so high and holy. But he does not fear its misconstruction. He considers the charge of hostility to foreign missions, *except so far as they reflect domestic injury*, the charge of wishing to bound the Redeemer's kingdom by the hither shore of the Atlantic, and make Christian liberty the national privilege of Americans, as a charge too enormous for any one sane man to prefer against another. If there are any who merit, or who can impute such a charge, they are alike objects of commiseration. In the tenth article of the constitution of the "Domestic and Foreign" Missionary Society, it is declared, that "the missionary field is always to be regarded as ONE—the world; the terms *domestic* and *foreign* being only understood as terms of locality adopted for convenience." To the principle of this declaration, the writer heartily subscribes; it is not his business to reconcile with it the appointment of two distinct and respectively independent missionary bodies, each to take charge of its "term of locality adopted for convenience." In Dr. Gadsden's Report, the missionary object is defined "as the edifying of the body of CHRIST—the gathering of all men in the one fold, under the one Shepherd;" and the missionary effort as "embracing the spiritually destitute in general, whether they are members of the Church, or belong to that great multitude 'whom no man can number' who are without the pale of the Church." Here are sound definitions, without the questionable "convenience" of "terms of locality." In short, the field is the world: the obligation of missionary charity does not stop at this river or that ocean, but extends universally to all the children of Adam, and binds individually every son of the Church. But to sow and reap the whole harvest of the earth is not given to the ability, nor is it required of the exertion, of the Protestant Episcopal Church in the United States of America. Though her charity be universal, the fruits of her love and the labors of her zeal must be applied locally. She must choose her sphere of action. Now it so happens, that there are portions of the one field, whose necessities eminently require her attention, where she may anticipate a harvest more certain, more immediate, more abundant, than in others; where her labor will return singular benefits into her own bosom; where she is under peculiar obligation to bestow her charity, and its recipients have a right to demand it. And if these portions are left neglected and desolate, postponed to others which offer no such rewards, which promise no such benefits, which present no such claims, then are we, in our missionary operations, deaf to clamorous necessities, blind to obvious interests, and recreant to peculiar obligations. Then may any Churchman lament the misdirected operations, and exclaim against their extension: and do this without incurring the imputation of wickedness or folly.

Let us aggregate the particulars of the question: it may be necessary to repeat; but if reiteration is often the convenient resource of poverty, it is also sometimes a useful hammer of insensibility. I beg the reader to run his eye over the following synopsis, even though he should apply an ill-natured quibble in the exclamation:

———Desine, pervicax!
Magna modis tenuare parvis.

1. With regard to the great and multiplying necessities of the country, enough has certainly been said to convince, if not to awaken. If there is a doubter, let him refer to his map for the extent of the field; to the details of the periodical census for the advance of population; to his Swords' Almanac for the number of laborers; and to his file of the Churchman for the reports of the treasurers of the "terms of locality," for the amount of means. But there is one view of the matter to which I have neglected to advert, and which deserves serious consideration. I mean the silent but mighty effort now carrying on in the West, for the advancement of the Roman Church. The combined Protestant effort falls far below it in energy, in extent, and in the worldly wisdom of its application.

2. We can act more *efficiently* within our own territorial pale. The field and the laborers are under our own eyes; we can provide for foreseen emergencies, perceive minute circumstances, supply sudden exigencies, seize fugitive advantages. The Church is on the spot as well as her missionary; her authorities are there to direct, her fathers to counsel, her children to assist, her communion to cheer.

3. The same *means* will accomplish greater results. With nine thousand dollars the New York Society will dispense missionary aid to seventy stations. How many foreign missions will that sum maintain?

4. We may anticipate results more *certain*. Humanly speaking, foreign missions are liable to peculiar obstructions and casualties; they are more within the human probability of failure.

5. We may also anticipate a harvest more *immediate*. Foreign missions are almost inevitably long in establishment, and slow in result. The time consumed in obtaining a footing in a foreign country may suffice to build up dioceses at home.

6. With the blessing of the Lord of the harvest, we may expect fruits more *abundant*. Besides the universal impediments of divine truth—the fowls of the air, the thorns, and the stony ground, there are others peculiar to foreign missions. Inveterate Pagan prejudices, immoveable popular customs, the inconvenience of language, the poverty of ideas, the perversion of morals, the accumulated obstructions of ages of ignorance and superstition, stand in the way to oppose the entrance of the Gospel.

7. It is a weighty consideration that what is done within the territorial pale of the Church is done to her benefit: she gains not only in numbers, in influence, and ability, but gains in energy, in purity, and spirituality. The very effort is bracing, and nourishing, and vivifying; it rebounds from its local application with retroactive force, and burns in every quarter of the Church with a multiplied reflection. Of all the singular notions which have been thrown out on this subject, the charge of *selfishness* on the advocates of domestic exertion is the most amazing. If it be selfishness to pray for the peace of Jerusalem, to labor in their sphere for her advancement, for the edifying of the body of CHRIST, and the gathering of all men in the one fold, under the one Shepherd; that throughout her peculiar province, her walls may be made salvation, and her gates praise; then there is one who does not deny, nor yet *confess*, but avows, such selfishness; who considers such selfishness an inseparable element in the idea of a Churchman.

8. As the representation of the Catholic Church in these United States, the Church is under primary and paramount obligation, as far as her ability goes, to extend her privileges, and dispense her ordinances to all who ask or need them, until, through the whole length and breadth of the land, her bulwarks shall be built up with righteousness, and her gates "open continually." She is bound, as far as her ability goes, to supply the necessities of her children; bound in her charity to consider especially "those who are of the household of the faith;" to "seek their good;" not only because they have souls to save, but "because of the house of the LORD their GOD." These are principles, which, though they are practically disregarded, and publicly thrust out of our councils, none will be so bold as to meet with a plump denial; principles of which no sophistry can avail to elude the force, or palliate the neglect.

9. Lastly, and chiefly, it is the natural deduction from all this, that on domestic missionary exertion we may hope a more copious effusion of the Divine blessing; we may hope to be more fully directed with the gracious favor of GOD, and furthered with his continual help, when our talents are employed where they will be most profitable.

So much for the divisions of the text—the *application* follows of course. In the face of all these considerations—in the face, as I have said, of necessities more clamorous, hopes more encouraging, and obligations more onerous—three-fifths of all our means are expended beyond the ocean; and a predilection for foreign missions is manifested, which has increased, is increasing, and ought to be diminished. We have created (if I may repeat what has been already said) and still tolerate in our own bosom the monstrous anomaly of dioceses without bishops, and organized entirely on Presbyterian principles—and it is seriously contemplated to consecrate a bishop *in partibus infidelium*, and turn him loose in China. We have sent missionaries to Athens, missionaries to Syra, missionaries to Crete, missionaries to Persia, missionaries to China; and are urged to send missionaries to Jerusalem: it is even agitated to send missionaries to preach Christianity to the Byzantine Patriarch, and make the Pontiff of Rome a Protestant Episcopalian, while there are thousands of our own countrymen who require a messenger of salvation; of our own brethren, born in the bosom, and entitled to the privileges of the Church, who stretch out their hands in vain for aid, and weep when they remember Zion.

The limit prescribed at the outset of this article has been reached. It was there stated that the writer's object was to expose, and not to explore; that the disease is obvious to eyes the most unlearned and unobservant, of which the physician only may presume to declare the cause, or prescribe the remedy. But before he takes a final leave of a subject which was touched with hesitation, and has been pursued with diffidence, he is tempted to proceed one step further, not to obtrude dogmas, but to suggest doubts; to *inquire into the expediency* of matters to which he would attract the light of other minds, that their reflected intelligence may illuminate his own decision.

With the whole Church, he rejoiced in the action of the last General Convention on the subject of missions. He believed that action to be required by principle, as well as recommended by expediency. He believed that all who, in addressing their Father who is in heaven, petition for the coming of his kingdom, and the doing of his will on earth as it is in heaven, thereby assume the obligation of missionary exertions. He believed that the missionary field is the natural, necessary, and peculiar province of the Church, as a society: that *there* where the promise belongs, "Lo! I am with you, even to the end of the world," belongs also to the commission, "Go, preach to all nations." He thought it passing strange for A, B, and C, the representatives of X, Y, and Z, unknown quantities who had purchased the constituent privilege with a pecuniary consideration, to conduct missionary operations in the name of the Protestant Episcopal Church. He believed that a society so constituted was, humanly speaking, less efficient, and could not hope for its labors an equal degree of the Divine favor. Besides, on several accounts, it was necessary that the Church should take charge of, cherish, and guard, the missionary spirit rising so rapidly in her bosom. For all these reasons, he heartily rejoiced in the great measure which reclaimed the privilege, and acknowledged the duty of the Church, and converted an unnatural excrescence into a healthy part of her system. But of some of its minor features, he then doubted, and now questions the propriety.

It has been said, that it is not the writer's business to reconcile the declaration of the unity of the field with the appointment of two executive bodies, whose objects are characterized as only "*terms* of locality." Let him who undertakes it not commence splitting hairs of verbal logic, but look to practical results. I know that this arrangement was recommended by motives of *expediency*—it does not deserve the application of that unlucky word which Bishop Ravenscroft "could never find in his Bible," though some of the *proceedings* under it *look* like POLICY—they resemble the expedients of that Thompsonian system, of which I trust the Church will never be the patient; a system which agitates, but cannot vivify—the victim of which gives just such a mockery of healthy action, as the lifeless corpse may give under the application of galvanic influence. That which I am pointing at is not a verbal inconsistency, but an actual contradiction produced by the workings of the measure. There is a distinction created, if not a difference. One secretary travels about and urges the particular claims of his particular—field?—no, the field is the world: object?—no; the object is the edifying of the body of CHRIST. I am driven to the "convenience" of "terms of locality." The other secretary travels about and urges the particular claims of his particular term. "These are your countrymen," says one, "be just." "These are not your countrymen," says the other, "be generous." Is not this creating, encouraging, authorizing substantial rivalry between what are declared to be shadows? Is it not building a fence through the one field? Is not the unity of the idea of missionary charity utterly annihilated in its presentation before the community? Are not individuals solicited to bestow it in a foreign or a domestic shape? Now look farther.

The sinews of missionary operations are supplied by the offerings of individual benevolence: and they are specifically directed according to the bent of individual predilection. They are not left to be applied by the wisdom of the Church. The appropriations are *through*, but not *by* the Church. The missions must advance or recede with the shifting tide of private liberality, which designates the scene and governs the amount of effort.

Now, it is manifest that foreign missions present peculiar attractions to the flow of individual benevolence. There are countries, in the contemplation of whose necessities our interest is quickened by the associations of national literature, history, or manners. The solitary laborer in a heathen land is in a situation peculiarly attractive of our human sympathies. He has literally left all and followed his Master. His post is conspicuous. He sows in a field where the spiritual barrenness is rendered the more striking by the dismal jungle of ignorance and superstition. His lonely torch beams the more brightly, by the contrast of the solid darkness which it adorns, if it may not dispel. He is aided by the stirring efficacy of an interesting, a popular, and most instructive department of religious literature—missionary biography. All these and various other provocatives of private benevolence, withdraw their aid from the advocate of domestic missions. Their claims are more weighty to the judgment, but not so moving to the feelings of men; and sympathy is the source of individual charity. It must be hard for a citizen of New York, while the sabbath-bells of more than a hundred churches are pealing in his ears, to conceive the idea of religious destitution in the United States; and a proper sense of it, nothing but personal observation can awaken. Therefore, the missionary means being supplied and destined by individuals, it is the natural tendency, the inherent property of foreign missions, to usurp a supremacy which is not their due.

Now, are the arrangements on which I have remarked calculated to check this tendency, or to encourage it? Do they not imply an expressed declaration of *the Church*, that she is able, that she is willing, that she is anxious, to maintain and extend foreign missionary operations? Is not foreign missionary contribution in particular solicited of her children? Are not the two "terms" placed before them, as having equal claim to their support?

And are not these arrangements calculated to produce, to *authorize* a rivalry, in which the domestic department must be overcome?

In the ninth article of the constitution, it is provided that "the Board shall designate which of the two treasurers shall receive all moneys not specifically appropriated, which shall be at the disposal of the Board." I have seen in their reports statements of moneys received for general purposes, by one treasurer, half of which, it was said, was handed over to the other. The "disposal of the Board," then, is one which has at least the advantage of costing little expense of deliberation—an equal division. If the inference is correct, here is a plain demonstration of rivalry. To avoid actual collision between the two "terms," the shadowy champions divide the spoil in a way at which neither can grumble!

The writer has said his say. But he wishes the last echo of his voice to convey a sound of remonstrance. In the name of the South-west, in the name of common sense and Christian charity, he protests against any further extension of our foreign missionary operations. He protests against any further diversion of the beams of that awakening zeal, which we hail as the harbinger of a glorious day. Have we so thoroughly evangelized our own domain that we may sit down and sigh for more worlds to conquer? Shall the ordinances of the Church of GOD be virtually denied, and her gates closed, to the souls within her own territorial pale—shall her own children, in her own bosom, starve for the milk of the word—while, at the same time, she is "into tempest wrought, to waft a feather" of support to distant lands? No! Let her build up the waste places; let her no more be termed forsaken, nor her land desolate; but let her be called "the repairer of the breach, the restorer of paths to dwell in." Over all her own peculiar province, let her stones be laid with fair colors, and her foundation with sapphires. Then her wilderness shall be made like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving and the voice of melody.

Λιβονοτος.

For the Churchman.

ARCHBISHOP LAUD.

REVIEW OF HIS LIFE AND CHARACTER.

As introductory to a general review of the facts and transactions recorded in the foregoing numbers, a sketch of the character of the times is subjoined; in which the writer is influenced by his own opinions, and makes no pretence to be unbiassed. Two opinions will be held, as long as this period is a subject of discussion, and probably neither party will ever fail of a representation in the religious world. A theory formed to satisfy both, would be not only a creation, and an hypothesis, but a dereliction of truth. The "Observer" and "Evangelist" may call cant, piety, and fanaticism, zeal; while the Churchman, if he will, may reverse the sentence. But in this he will but declare his own sentiment; and the writer has come forward only because he believes that the representations of the Puritans, in this country, at least, have extended beyond their proper limit; and that a plain statement of the opposite opinion may not be without effect in leading to inquiry, if not to conviction.

The reign of the Stuarts, embracing a period of 85 years, is remarkable, not so much for the military or civil renown of the monarchs, as for the great events which occurred, in opposition to the royal prerogative, constitution, and law. The democratical religious revolution in Germany had not only communicated an eternal impulse of restlessness to the populace; it had given it a fearful wildness, and an indomitable impudence for the two centuries succeeding its *great moral regeneration*. Independent of authority in religion, every man was the ambassador of GOD; "a call" (no matter whence) was ordination; a fit of hysterics, prophecy. One ember of that pyre on which the bull of Rome had expiated its impertinence * to the leader of the Reformers, had fallen in England, and was destined to afford the last of the immediate triumphs of Luther's schism.

The rise and brief success of Puritanism may be regarded the last popular revolution, immediately occasioned by the Reformation in Germany. It is the opinion of the writer, that the appearance and alarming increase of a sect, whose power was democratical, and whose writings, addressed to the people, aimed at instilling disaffection to the established government, and abhorrence of the ecclesiastical regimen of England, is enough to account for every (so called) persecution that they suffered from Church or State. However a feeling of sympathy with oppression may influence a just opinion of their wrongs, they really were, by the laws of the country, seditious and schismatical sectaries. Such they would have been, at any period, by the laws of England. And a voluntary submission by the executive authorities would have been as rational an expectation, in the time of the Stuarts, as a resignation of the constitution and realm, by the estates of England, to the *radical* Dissenters at this day. This they well knew, and it was, therefore, the intention of the party to put themselves above all law that militated against their pretensions. If this be fact, and obedience to established government not merely the requisition of Scripture, but exaggerated the dogma of the age, is Charles the First to be judged by the party which murdered him? And are we, listing the melancholy howlings of sedition in despair, or the triumphal song of sedition in success, to pass by unnoticed the legality and the legitimacy, the right and wrong (estimated by rule, and not by accidental feeling) of the contest?

Laud came forward, the son of an obscure tradesman, in the early part of the reign of James the First, avowing those opinions which afterward gave him distinction in power; and rising from the obscurity of his college to high ecclesiastical rank, in defiance of the bitter opposition of his superiors in the Church, not merely a closet divine, he exercised the authority of every successive office that he filled, in enforcing the canons, and imposing the penalties of ecclesiastical law. During his administration of the Diocese of London, Laud was understood to be a prominent member of the Star Chamber and High Commission Courts, and, in consequence, became very unpopular with the Puritan party, which now comprehended the

* Luther was amenable to ecclesiastical authority for his violation of obligations, no less than for his disorderly and factious proceedings. However convinced of the justice of his course, at one time he seems to have regarded a legal and legitimate method, at least feasible.

greater part of the lower orders. The former of these courts derived its origin "from the most remote antiquity; though it is pretended," says Hume, "that its power had first been carried to the greatest height by Henry VII. At all times, however, it is confessed, it enjoyed authority; and at no time was its authority circumscribed, or method of proceedings directed, by any law or statute." Its authority, founded on common law and ancient practice, consisted in an unlimited discretionary power of fining, imprisoning, and inflicting corporal punishment; and its jurisdiction extended to all sorts of disorders, not within reach of the common law: its members were the privy council and the judges who could only advise when the king was present. It was the great and only support of royal prerogative, in enforcing arbitrary proclamations. It is extolled by Lord Bacon, and does not appear incongruous with the institutions and judiciary of the age, although manifestly destructive of the character of a limited monarchy. The High Commission was instituted in 1584 by Elizabeth, with irresponsible and uncontrollable authority in all matters of doctrinal and ecclesiastical regimen. It was, says Hume, "a real Inquisition;" ergo, some indefinable yet terrible combination of dark and unearthly devotees, sitting under gloomy arches, and surrounded by black-garbed familiars. No; it was but an effective instrument to enforce existing laws, and to give a proper influence to the power and discipline of the Church. However great its legal authority, it does not seem an inappropriate instrument for the establishment and security of the Church government, and received doctrines of England, left in perilous uncertainty by the three immediate predecessors of Elizabeth: and, however unwise the experiment may have been proved, in the ultimate triumph of the Puritan party, it was in perfect accordance with the spirit and character of the times. And although the successful sectaries lost no time, on their succession to power, in destroying institutions from which they had suffered so greatly, they do not seem to have wanted equally efficacious means of enforcing conformity, and punishing schism. It is an injustice to the eminent men of that period, to try their *means* of accomplishing the ends of government by the changed and novel dogmata of the age in which we live; and yet this has been done, not merely by the silly and affected katharophilis, (found as often in the ranks of Socinius, as of the children of "the latter-day saints,") but by those who are called the philosophers, the acute skeptics, the rational liberalists, or, if you please, the liberal rationalists of the nineteenth century. "Ordinary mortals," says the Edinburgh Review† of Stafford's trial, and he applies it generally, "sympathize more intensely with the brave; accordingly we do not wonder at the immoderate zeal which the ladies manifested during the trial, and which those who feel and reason like the ladies (looking to the spirit of the defence, rather than the merit of the case) have since inherited." And yet the trial of which this extra-ordinary mortal and editor speaks, has been pronounced "an enormity," an insult to justice, and in utter dereliction of law; and it would be easy to overthrow all the charges, by disproving the last.

I am content to be of the ordinary, whereinsoever my Lord Advocate of the Edinburgh has ranked with the extraordinary; and in his journal I am willing to admire a nervous and seductive style, while I puff away the prostitute opinions of a cunning revolutionist.
PHILARCHÆUS.

† Rev. Philipps's State Trials, 1827.

December 30, 1836.

(*To be continued.*)

For the Churchman.

THE SOCIETY SYSTEM.

MR. EDITOR,—Though I sent you the piece under this title, I have no desire or intention to enter into a controversy on the subject; yet as I wish it to be understood, I add these few remarks on the article of "Septimus." To a certain extent we agree, namely, that our Missionary Society, called the Board of Missions, "will govern the Church *so far* as the particular subject of *missions* is concerned;" but whether it, or its influence may control the Church in *other* matters, as I suggested, he does not say. That point, however, is the pith of the question - may not the influence of the mission cause, concentrated in the Board, be felt in the election of bishops and pastors, of deputies and vestrymen, in the State and General Conventions, in business foreign to the mission cause, in the internal legislation and management required for the Church's own proper affairs, and those of its dioceses and parishes? "Septimus," indeed, thinks there would be no risk of an "improper domination" of this kind, if this Society were the Church; but how it can be more so than it is, I do not perceive. The Church must act by delegation. The first link in its general delegation is the General Convention; but as that body meets only once in three years, it creates a second link, the Board of Missions, which, meeting only annually, creates the third link – the two Committees. I see not how the Church could act more fully in the case, *as* the Church; unless the General Convention itself appointed the Committees, which, however, would leave smaller bodies irresponsible for three years, in place of the larger one, the Board. Yet I see very plainly that the whole arrangement contains the elements of an *imperium in imperio*, whether those elements act in this way or no. The same remark would apply to boards or societies, or even committees, appointed by the General Convention, for "Sunday school, tract, education, Bible, and Prayer-book operations." And the question mooted between responsible and irresponsible societies, those created by the Church, and those formed without its authority, in which question, however, I take no part, is, whether it is safest that the *imperium* should be IN *imperio*, or EXTRA *imperium?* More or less of an *imperium*, distinct from the ecclesiastical one, there may be, in either case, perhaps will be: is it more prudent to keep it without the gates ecclesiastical, taking the risk of its "climbing up some other way," or to admit it within them? I agree with "Septimus" that this is one of the most important subjects ever proposed to the consideration of our branch of the Church of CHRIST; and I therefore hope it will be duly reflected on by those who are competent to give us good and prudent advice.
SEXTUS.

For the Churchman.

MR. EDITOR,—It is a principle of human nature, that when the mind has been habitually engaged in the contemplation of any subject, it is apt to acquire an undue importance; and, without adverting to this circumstance, we should find it difficult to account for much of the quixotism and *bizarrerie* which we daily witness. A subject is frequently regarded from some exclusive point of view; it is the constant theme of conversation with persons of congenial sentiments; every thing is seen through a magnifying and distorting medium; prejudices are embittered; effects are attributed to causes which had no agency in their production; and a species of monomania is at length engendered, under the influence of which the individual sallies forth, like the illustrious hero of La Mancha, to overthrow the creation of his own distempered imagination. Such an individual is more likely to put himself forward as a champion, if the partial opinion of his friends have already designated him as a leader; and still more if, while suffering the natural results of his folly, injured vanity or wounded pride should whisper that he was treated with aversion and distrust, by those who considered his tenets as visionary or destructive.

Something of this kind, Mr. Editor, has given birth to the knight-errantry of "S. H. T." The very peculiar notions of that writer respecting the Christian ministry were first given to the public a few years ago, through the medium of the Episcopal Recorder. His "sympathies" and "affinities" have long been matter of notoriety; and by spending a single evening in his little coterie, you might hear more of "high" and "low Church" than would elsewhere salute your ears in a month. No wonder, then, if, like his great prototype just mentioned, his brain has become a little turned, and he has determined to run a tilt against what he calls "exclusive principles;" phantoms which he has conjured up, that his skill in discomfiting them may be the more strikingly displayed. In this his humor, Mr. Editor, he is harmless to all, except himself, and may safely be suffered to run his course, since opposition would only urge him to greater extravagance. It was for this reason that I regretted the severity of your strictures, in a recent number of the "Churchman," though it must be confessed that you had ample provocation in the misrepresentations, arrogance, and pharisaism of the writer to whom they were applied.

In regard to "Protestant Jesuitism," which gave rise to the discussion, I may remark, that, unlike "S. H. T.," I have read the work, and have formed a very favorable opinion of it. I might not agree with the author in all his positions, but it is evidently the production of an enlarged and liberal mind; it is written in a Christian spirit, treats of a subject which is certainly deserving of the *dispassionate* consideration of every individual, to whatever denomination he may belong; and for inviting attention to which, the author deserves the thanks of the religious community.
OMICRON.

January 16, 1837.

For the Churchman.

MR. EDITOR,—I truly said that I neither wished, nor intended to engage in controversy touching the merits of the question, whether every man, woman, and child is an authorized minister of a Christian sacrament. Two advocates of the affirmative side of that question, "Cipher" and "Initium," have paid me the honor of noticing my little article; but as they do not touch the merits of the question, a respectful notice of them will not, I humbly conceive, be a departure from my design. And indeed, did they touch it, they are so cool, and so good-natured, that such notice, if at all worthy of them, could hardly – in the obnoxious sense in which the word is generally understood — be termed *controversy.*

So, now to the pleasing task of my respects to these good friends.

To "Cipher" I say, without hesitation, that your article, "*exclusiveness,*" would have been *much more satisfactory* – greatly as I liked it—if it had not recognised the doctrine—for, notwithstanding your disclaimer, Mr. Editor, I think it does—that every man, woman, and child is an authorized minister of a Christian sacrament. So much for "Cipher"

It is rather out of place, I grant, to make an *end* of the *beginning;* but as the other worthy advocate of the Montanist doctrine of the ministerial authority of every Christian—"INITIUM"—is placed by you in a position in which the "Cipher" adds nothing to him, he must accept that as my apology for giving him an *after* thought. To his queries, therefore, I would respectfully reply as follows:—

I am indifferent as to controversy on the question, whether every man, woman, and child is an authorized minister of a Christian sacrament, because the "controversy on episcopacy" is virtually the same thing; and the one brought to the *test of Scripture* brings the other; and the noble triumph of that test, in one case, secures its equal triumph in the other; and therefore it is, that the "*well*" to which I referred may safely be *let* "*alone*" Sound logic is taking good care of it.

As to my "evidence that '*the public* mind' is more set against the validity of lay baptism,"—that is, against the doctrine *that every man, woman, and child is an authorized minister of a Christian sacrament* – "than it was formerly," it would require a little more detail, Mr. Editor, than probably either you or your readers would consider reasonable – *reasonable!* I think I hear Initium exclaim—Yes, reasonable, in its *moderate* sense. But I am perfectly willing that my *reason* may be left to be judged of by *facts.* I will wait the issue, and let *Initium* be the *final* judge.

To his last paragraph I have nothing to say except to ask, whether "*holy Scripture,*" and those "*ancient authors*" who have the distinguished claim to being called *the apostolical fathers*, are considered by him as representing the "*early period*" to which he refers.

I was about closing, Mr. Editor, when a reminiscence came over me. I once – say about a year since, it may be more, it may be less—was reading a periodical published under the auspices of the Presbyterian Theological Seminary at Princeton. Its name I remember not. It was dealing out gentle chastisements upon those sinners, High Churchmen. Their *unchurching* iniquity was the theme. An exception was allowed in favor of those of them who hold "*the Popish doctrine of the validity of lay baptism;*" that is, the doctrine that every man, woman, and child is an authorized ministers of a Christian sacrament "Thinks I to myself," *half right.*
FINIS.

For the Churchman.

MR. EDITOR,—I was called upon by my neighbor, a Presbyterian preacher, who has taken it into his mind to effect a union between the Christian sects—to give notice from my desk to that effect. I could not well decline – I gave notice, and in addition the underneath. You will oblige me by publishing it, with a stricture upon it.
S. M.

I have been requested by the Rev. Mr. ——— to give notice that he purposes to deliver five lectures on *Christian union*, commencing next Sunday evening. I am not in possession of his plan, and therefore cannot say any thing in the way of commendation or disapprobation. Permit me, my brethren, to avow to you, without any allusion to the above notice, that it is my intention to inculcate the *truths* of the *Bible*, regardless of consequences. GOD is their author, and he who is at variance with them, is at *war*, not with *me*, but with the Almighty. Attempts to heal divisions in a Church, and displease none that make them, are two such works of charity as can scarce consist together. Permit me here, once for all, to say, that I am among you as a clergyman, and not as a politician; I shall preach a crucified and risen JESUS, and endeavor to lead you in the way of truth, by a good example and holy doctrines. With the exciting subjects of the day, viz. Temperance, Abolition, and Moral Reform Societies, I have nothing to do Provision for all these matters is found in the Bible. The Christian Church is the grand instrument instituted by Heaven for the renovation of the world – if that fails, with a "thus saith the LORD" prefixed to every prohibition to sin, surely the opinions and resolutions of irresponsible societies will fall ineffective to the ground. I ask you, dear brethren, to *search* the Scriptures, and pray GOD to shed light upon their sacred pages, that you may behold the importance of their doctrines, and treasure them up in your souls. In relation to "Christian union," brethren, do not misapprehend me—most ardently do I desire that all good people would come into the full belief of the Scriptures—then there would be *union*, and but one fold. The language of St. Paul on this subject is, "Now, I beseech you, brethren, by the name of our Lord JESUS CHRIST, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind, and in the same judgment." Here the inquiry is made, What thing or doctrines are we to speak, for a departure from any established rule will lead to controversy and division necessarily? Who shall be umpire between the Christian sects? Where shall we find an impartial judge to sit on this tribunal? One perfectly skilled in church government, church history, and theology – one who has compared all the systems of the three hundred different denominations with the primitive and apostolic Church? Echo answers, Where? To be frank, brethren, I have come, in the full belief that the doctrines and peculiarities of the Protestant Episcopal Church are good, and worthy of your reception, to invite you to participate in their excellences, and therefore have not one of the following points to yield, viz. the three orders in the ministry, a primitive liturgy, the doctrine of the fall of man, the vicarious death of CHRIST, repentance, faith, a holy life, the resurrection of the body, eternal rewards and punishments. Nor can I allow for a moment that there is less piety in the Church than any where else; or that we are behind in spreading the great and fundamental truths of the Bible. An appeal to history, and the records of the day, will prove to the satisfaction of every intelligent mind, that the Church has furnished her quota for martyrdom, and that her sons have been first in every good and moral enterprise.

These doctrines, in relation to church government, church worship, and theology, have given peace, prosperity, and permanency to the Episcopal Church, whilst our brethren of the other denominations are tossed by party spirit and torn into factions. We are contented with our system, and disposed to let well enough alone. The sailor will never abandon a good ship, in the time of a storm, for a plank. Desirable as is the friendship of men, I ask it not as a reward for the abandonment of *truth;* I can lay my hand on my heart, and appeal to Him who can read it, and say, my unwavering motto is, "*Principles* and not *men.*"

Ann Arbor, Michigan.

For the Churchman.

COUNTRY PARISHES AND DOMESTIC MISSIONS.—For one parish let it be said, and the writer knows of at least one other which may justly claim the same apology, that the default of aid to the Education and Missionary Society is not to be ascribed to any improper motive. When the deficit of $1400 was announced by the Treasurer, (and this parish had already "done what it could,") an attempt was made to *do a little more*, if possible; then, Sir, a paragraph appeared in your paper, announcing a donation of $5000 to the Society. Now, said they, the treasury is overflowing, and all further effort was, for the year, suspended. The result is seen in the final deficit of $3000. But does the blame justly attach to the
COUNTRY PARISHES?

WE cheerfully insert the subjoined communication as an act of justice to the correspondent to whom it refers. Its insertion, however, is not to be understood to imply any change of opinion on the part of the Editor.

To the Editor of the Churchman.

MR. EDITOR,— * * * It appears to me, that in your anxiety to make the *amende honorable* to Dr. Tyng, you have not given due weight to the explanation of your correspondent. He states, in his first communication, upon which your remarks in the Churchman of December 21 were founded, "That in the Convention of the Diocese of Pennsylvania, in 1833, a resolution being offered by the Rev. John Reynolds, that the Convention recommend to the several congregations in the Diocese to patronise the Temperance Society, it was most strenuously opposed by the Rev. Dr. Tyng, in a long and eloquent speech; in which he took the broad ground, that the introduction of such a proposition was calculated to disturb the harmony of its proceedings, and that the Convention had no business with it, the Society being purely a voluntary association of a secular rather than of an ecclesiastical character. The fact of his speaking against this resolution of Mr. Reynolds, and deprecating its introduction into the Convention, and voting against its adoption, is known to every member of that Convention." The accuracy of this statement is virtually denied by Dr. Tyng, in nearly all its material parts. He merely acknowledges that he opposed the introduction of Mr. Reynolds' resolution, because "it was likely to destroy the harmony of the Convention, and not to benefit the cause of the Temperance Society." Now let it be borne in mind, that neither the statement of your correspondent, nor the counter-statement of Dr. Tyng, are supported by any documentary evidence, or published report of the speeches which were made on the occasion. Each is given from memory, in regard to which there is the same liability to error on one side as the other. What, then, is the explanation of your correspondent which, "in your judgment, is wholly unsatisfactory, and fails not only to sustain his own allegation of Dr. Tyng's inconsistency, but even the facts in relation to the speech?" The reasons, he remarks, in addition to those assigned by Dr. Tyng for his opposition to the resolution of Mr. Reynolds, "were—such was, and such still is my impression—*substantially these:* that we come together to transact business purely ecclesiastical; that the temperance cause was a matter foreign to the purpose for which we were convened, and, as such, a subject with which the Convention had, or ought to have, nothing to do." Now, though the phraseology of this communication differs, in some respects, from the former, yet it does appear to me to be, in substance, the same. For, if the temperance cause were a matter foreign to the business of the Convention, which was purely ecclesiastical, and with which it ought to have nothing to do, the inference is not only fair, but unavoidable, that it was merely a secular and voluntary association. To this statement, which strikes my mind as being, in effect, a reiteration of the former, your correspondent still adheres, and he is confirmed in its accuracy by the corresponding recollections of a friend, who was likewise present on the occasion. If, then, we were not thrown into doubt by the counter-statement of Dr. Tyng, which is also fortified by the recollections of a friend, I should be inclined to think, that the explanation of your correspondent, so far from being wholly unsatisfactory, fully sustains, in all material points, the allegation of Dr. Tyng's inconsistency. But, in the absence of all documentary evidence, or printed reports of the speech, the whole question turns entirely upon the accuracy or inaccuracy of the memory of the respective parties. Supposing your correspondent right in his recollection of the circumstances of the case, as explained in his last communication to you, he came to a conclusion with regard to the variableness of Dr. Tyng's course which, it seems to me, was irresistible. Supposing him wrong, I should only be disposed to attribute it to the common propensity of drawing inferences from the expressions of those who differ from us, which are favorable to our own views, not strictly warranted by the occasion; and which, at the same time, may be made with an entire conviction of their justness and truth. In the present instance the evidence is so nicely balanced, that we can only suppose something has been forgotten on one side, and something misunderstood on the other, which, if suitably explained, would give a greater semblance to the impressions of both.
B.

For the Churchman.

ANTHON'S CICERO.

MR. EDITOR,—Although the columns of your valuable journal are devoted to the cause of religion and morals, and must, therefore, exclude the too frequent discussion of subjects purely literary, still the occasional admission of a literary article may be neither exceptionable nor inappropriate. Literature being the handmaid of religion, and its able and efficient ally, whatever conduces to promote the cause of the former will indirectly advance the interests of the latter. If, therefore, a communication of this nature can be consistently admitted into the Churchman, I would beg leave to call the attention of all who feel interested in the diffusion of a taste for classical literature to the work which stands at the head of this article. The learned labors of Professor Anthon, particularly as the Editor of the Classical Dictionary and the lucid and ingenious commentator upon Horace, are too well known and appreciated to need the reviewer's commendation at this late day, in order to bring them into notice. His name affixed to the title-page of a classic author is sufficient guaranty that the work deserves, and will find, a general circulation. From a cursory examination of his edition of Cicero's Orations, we are free to say that it will detract nothing from the high reputation of the editor. A very entertaining sketch of the life and writings of the great Roman orator is prefixed, written in the easy and familiar style of dialogue, and well calculated to attract and interest the youthful mind. The value of this edition is enhanced, in no small degree, by the addition of historical, geographical, and legal indices, a great desideratum in an edition of the writings of Cicero, and which will not fail to be appreciated. The text is that of Ernesti, though not slavishly followed. Had Dr. Anthon been free to consult his own taste, he would, perhaps, have made a somewhat different selection of orations for his volume; but as he was guided by the statutes of Columbia College, the selected contents cannot be a fair subject for criticism. But that which gives the most value to the work, in the estimation of the classical student, is the full and copious body of English notes by the editor. The train of thought is preserved complete and unbroken, and kept ever before the mind of the learner—a method of elucidation of incalculable advantage to the youthful mind, yet universally disregarded by ordinary annotators.

Dr. A.'s labors have already been attended with many happy results to the cause of classic literature in this country. It is sincerely to be hoped that he will continue his labors in the department of editing and publishing, until he has presented us a complete course of text books for colleges, with full English notes and illustrative essays. Much of the distaste which prevails for the learned languages, and the consequent small proficiency made in them, may be traced to the extremely injudicious text books which have been so long in vogue. The editors of school authors have for more than a century past stubbornly adhered to the most unwise example of Samuel Clarke and Peter Huet, of burying the text in the midst of running *ordos*, bad Latin translations, and worse Latin notes. The gratitude of every lover of Roman literature is due to Dr. Anthon for the stand he has taken against the learned folly (we beg pardon of the Churchman) of a by-gone age, of supposing a youth to be acquainted with a language before he has learned it, and for clearing away those hurtful and mysterious appendages, in the shape of *ordos* and explanatory notes, which have so long defaced our text books and retarded the progress of classical literature.

Particularly is this deficiency felt in the Greek authors. With one or two exceptions there is not a single text book in the whole Greek course in a dress suitable for the purposes of instruction; and these few exceptions have been created during the last half dozen years. Græca Majora is little else than a promiscuous scrap book, consisting of fragments of all sorts of writers, in all dialects, strewed along a track of more than a thousand years, and the whole medley illustrated by Latin notes by no means remarkable for explaining real difficulties. Longinus is unintelligible to ordinary classes at college, except by Pearce or Smith's translation. The usefulness and the beauty of the Cyropædia are destroyed and lost by the injudicious labors of Hutchinson. And the lofty and harmonious numbers of the "blind old man of Scio," are, to this day, interpreted in most of our colleges, through the medium of Dr. Clarke's bald Latin.

Should you see proper, Mr Editor, to insert the above, I shall resume the subject in your next.
X. Y. Z.

THE CHURCHMAN.

SATURDAY, JANUARY 28, 1837.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

ST. GEORGE.—We were some time since requested by the highly esteemed Rector of St. George's Church, to communicate any information which we might have in relation to the saint, by whose name his church is designated, and who is commonly known as George of Cappadocia, the patron saint of England. We now proceed to comply with this wish, in the hopes that our essay may also prove acceptable to our readers generally, and especially to those who are connected with some of the numerous churches distinguished by the name of this obscure and yet illustrious saint.

The device of the saint represents him as mounted on a fiery steed, rearing on his hind legs, and in the act of plunging his feet on a dragon that lies on the ground beneath. The warrior sits with his back turned almost to the horse's head, so as to bring in front the shield (distinguished by a cross) on his left arm, while his right is raised firmly grasping the hilt of a ponderous sword, with which he levels a death-blow at the head of the dragon, just in time to save his leg from the monstrous jaws that are open to devour it. Sage annotators inform us, that the device is symbolical – the dragon being the usual impersonation of the arch-enemy of mankind, over whom the Saint was eminently victorious. In this view, may we all imitate St. George, and may all our conflicts be blessed with a similar result! Whether fighting, side by side on great subjects, or arrayed in temporary collisions on lesser ones, may we all be found in the end to have co-operated directly or indirectly in the subjugation of the spiritual foe!

Some there are among the erudite who will have Job to be a fictitious character: but verily, says that divine oddity, and odd divine, Laurence Sterne, it is a hard case, because we cannot tell when a man was born, and where he lived, to deny him a being at all! And so say we, in answer to those who, because our Saint neither wrote a diary, like Cesar, nor kept a Boswell, like Johnson, to certify posterity of his existence and his deeds, would have him, either never to have been at all, or, still worse, to have been the heretical Arian of the same name, Bishop of Alexandria, whose body was murdered by his corporeal, as his fame has been by Athanasius, and other of his spiritual enemies. Heartily do we join the lusty sons of England, who repel from the warrior Saint, whose martial spirit they have imbibed, the indignity of non-existence, and the greater indignity that has been cast on the origin of his order.* Live he must, and live he shall; and if ancient dates and records are wanting, we can explain it all by the exclamation

Tantum ævi longinqua valet mutare vetustas,

and glean fragments enough, not only to prove his reality, but to give a pretty good idea of his character.

The Eastern and Western Churches alike commemorate St. George, and give him a distinct individuality. The memoir of him by Pasicrates, (says the author, whom we chiefly follow,) who is said to have been a servant of St. George, and his Acts written by Simeon Metaphrastes, are "obvious enough," and accordingly he passes over all that they tell us, without the least regard to us literary dwarfs, who know no more of Pasicrates and Metaphrastes than they did of the writings of Trismegistus. Hence our author delves into the martyrologies and rituals of the Eastern Church, from which we glean, that George was a man of high birth and eminent sanctity, a native of Cappadocia, and an illustrious commander in the wars under Diocletian, from whom, in the ninth persecution, he received the honor of martyrdom. This event is said to have happened on the 23d of April, the day which is sacred to his memory, in the Greek and Roman calendars, and in the *calendars* alone. The Greek ritual commemorates him in the following verses:—

Εχθρους ὁ τεμνων Γεωργιος εν μαχαις
Εκων παρ εχθρων τεμνεται δια ξιφος
Ηρε Γεωργιου εικαδι τριτατη αυχενα χαλκος.

A piece of prosing doggerel – Greek though it be—which we shall but treat as it deserves, by using it up in the following specimen of the bathos:—

Triumphant George, who dealt the deadly blows
That brought destruction on innumerous foes;
Bowed his free neck to the victorious sword,
And lost his head on April twenty-third.

In the ritual he is marked with such distinguished honor as by no means to be confounded with the *ignobile vulgus* of the saintly calendar. The terms of invocation are all such as testify his amazing prowess in the field, as well as his pious attachment to the Christian cause. In the Euchologium, a division of the Greek ritual, "all April," says Dawson, "hath nothing else but what belongs to this St. George." He is remembered and celebrated, not only on his own festival, but on the festivals of others, with whom his own fortunes were interwoven. Of these the most illustrious is St. Alexandra, whose fate deserveth an episode. She was wife—so at least our books inform us—of the Emperor Diocletian, and being an eyewitness of the tortures which St. George suffered in preparation for his martyrdom, she turned Christian, and was therefore committed to prison, and doomed to martyrdom. But the stroke was anticipated: for when she heard of the edict for the decapitation of her beloved saint, she was so overcome by the intelligence, that she peacefully expired.

It happens, unluckily, that Eusebius makes no mention of this renowned saint. But in the judgment of learned authors this silence is of no moment. For doth not Eusebius say that the persecution began among the brethren who were in the army? Yea, is it not certain that he alludes in general to great numbers of martyrs whom yet in particular he nameth not? And who shall say that St. George might not be comprehended therein? Thus much is certainly averred in an ancient Greek author, though *how* ancient we are not able accurately to determine. But, further still, it is believed – at least it *has* been believed – that the full account of the saint and his martyrdom is contained in the Martyrology of Eusebius—for how else, asks a learned author, could the story have ever found its way into subsequent martyrology? And *it is said* that the Martyrology of Eusebius is still extant in the Escurial at Rome, and that, in the very year in which St. George's martyrdom occurred, no less than *seven hundred* are mentioned as having attained to the like honor! We commend this point to the notice of the Roman brethren of the editorial corps.

The first serious and decisive testimony to the existence of our saint, which we can find, is taken from Procopius, an author of undoubted credit, and probably a Christian, who lived in the early part of the sixth century. Procopius asserts that Justinian, about A. D. 520, built a temple at Byzanæ, a town of Armenia, which he dedicated to St. George, και ἱερον Γεωργιῳ τῳ Μαρτυρι εν Βυζανοις εδειματο. This settles the point of his antiquity, and is good evidence of his martyrdom: the further statement which is made in later authors, that the temple of Justinian was erected two hundred and forty years after his passion and death under Diocletian, rests on a vague tradition. But after the time of Procopius, the testimonies are multiplied. Cedrenus, in his Compendium, mentions St. George among several others who suffered martyrdom under Diocletian. Cantacuzenus, another and later Greek author, makes most honorable mention of him, and says that he is commemorated also among the Mahomedans under the name of Cheter Elias. An ancient Greek church at Venice bore his name. There is also in the Greek Church an order of knighthood of the name of St. George, which carries its original up to the time of Constantine the Great.

In the Western Church St. George has been equally celebrated, and his feast, as in the Greek calendar, is placed on the 23d of April. As far back as the time of Gregory the Great, we read of a church repaired by Gregory, and dedicated to St. George. And in the reign of Justinian, Sidonius, Bishop of Mentz, erected a church to the memory of our saint, the remembrance of which has been perpetuated in an epigram of Venantius Fortunatus, a Christian poet of little less antiquity:—

Martyris egregii pollens micat aula Georgii
Cujus in hunc mundum spargitur altus honor.
Carcere, cæde, siti, vinclis, fame, frigore, flammis,
Confessus Christum duxit ad astra caput.
Qui virtute potens Oriens in arce sepultus
Ecce sub occiduo Cardine prebet opem.
Ergo memento preces, et reddere dona, viator,
Obtinet hic meritis quod petit alma fides.
Condidit antistes Sidonius ista decenter,
Proficiant animæ quæ nova templa suæ.

A piece of latinity, which, like its Greek predecessor, we shall not much disparage by the version of a prosaic pen:—

This glittering pile commemorates the name
Of martyred GEORGE, the Saint of martial fame.
The heavenly crown for which he shed his blood
He won by fight, frost, famine, fire, and flood.
Beneath his sword behold pale Asia cower!
While prostrate Europe owns his guardian power.
Then, traveller, stop! admire a work so bless'd,
Reared to promote a holy martyr's rest.
Draw near and worship at his saintly shrine;
The merit his, let faith and prayer be thine.

But how, and when, first came St. George to be chosen as the tutelary saint of the English? The first branch of the question may be easily resolved, on the Presbyterian principle of "elective affinity,"—it being nowise strange, that so military a nation should choose the name of the "soldier saint," and one whom the ancients have surnamed Tropæophorus, or the trophy-bearer. But the other branch of the question must be handled with more caution. One of the first allusions which we find to him, in English records, in his tutelary character, is said to be contained in a manuscript of Archbishop Scroope, who lived in the reign of Henry IV., in which he is called, "St. George, Martyr, and Knight, Special Protector and Defender of the Realm of England and Avoket." A more ancient document, however, should be mentioned, belonging to the reign of Edward III., which concludes, "ad honorem Sanctæ Trinitatis suique gloriosi Martyris GEORGII Anglorum Protectoris et Patroni." These are believed to be the earliest distinct recognitions of the Saint in his peculiar relation to the English nation. The probability is, that the English, during the holy wars, became enamored of his fame in Palestine, and thenceforward chose him as their patron saint. And who so likely to have made the choice as Richard the lion-hearted? Where history is barren, or memory is bankrupt, one is strangely tempted to make drafts on imagination. But this is not mere fancy; for, lo! Joannes Cotovicus (with whom doubtless the reader is well acquainted) saith: *Nunc solo æquata et in cinerem fere versa tota neglecta jacet: præter pauca enim Maurorom tuguriola solum superest templum in Martyris Georgii memoriam a Ricardo Anglicæ rege (ut aliqui putant) restauratum.* Which means that Richard I., while in the East, repaired a temple (*as some think*) dedicated to St. George. But Dawson is not satisfied with this; for he assures us that he has seen an old Saxon martyrology, in which St. George is the only saint mentioned for the 23d of April; while both in the Greek and Latin martyrologies there be divers on that day. Now, Dawson is a cautious man, and doth not dogmatically determine any thing; but he would fain have his readers tell him how this singular honor should have been paid to St. George by the Saxons, unless he had been, even at that early period, the patron saint of the nation? But this is rather desperate; nor do we find any distinct recognition of the Saint in his tutelary character till after the institution of the Order of the Garter, by Edward III., A. D. 1344. Soon after, in a convocation, held under Archbishop Arundell, in the reign of Henry IV., a canon was passed to enforce the observance of the festival of St. George (qui militiæ Anglicanæ spiritualis est patronus) with such solemnities as other nations paid to their patron saints. The law, however, did not take effect till the time of Henry V., A. D. 1415, when, at a council of the clergy, held at St. Paul's, in London, at the special

* See Postscript.

instance of the king, it was resolved, that the festival of St. George be celebrated *ut duplex festum*. From that time St. George's day ranked as one of the chief days in the English calendar. At the time of the Reformation under Henry VIII., when the generality of saints' days were abolished, St. George's was among the excepted; or, as it reads in Henry VIII.'s Primer, the people were still to observe "the feasts of the apostles, of our blessed Lady, of St. George, and the four evangelists." Under Edward VI. St. George shared the same fate which had been previously inflicted on the "candidatus exercitus," and his day was stricken from the ecclesiastical calendar. This, however, was done with the proviso, "that it shall be lawful for the knights of the Garter to keep and celebrate solemnly the feast of their order, commonly called St. George's feast," &c., &c. This law was repealed under Mary, but again revived under Elizabeth.

This is the substance of what we have been able to glean respecting St. George. Like every other saint, he is abundantly celebrated in monkish legends, but discarding the fictions of apparitions, miracles, and ghostly feats, we have, like a veracious historian, confined ourselves to the facts, or no facts, in the case. He was probably one of "the noble army of martyrs" who have preceded us in the path to glory, and whose generous blood has fructified the seed of those blessings which we now enjoy. Theirs was a piety of no sickly and effeminate texture, of no puling or bombastic expression, but manly, deep, and sturdy. May we of the nineteenth century emulate their virtues, and, without losing the polish of civilization, gain the vigor of a martyr's faith!

P. S. The common story respecting the foundation of the Order of the Garter and the origin of its motto attributes them to an act of delicate attention shown by Edward III. to Joan, Countess of Salisbury. This, however, is pronounced by Heylin and Dawson, who have both written specially on the subject, to be no better than a vulgar error, and therefore unworthy of credit; "common bruit," says Heylin, "being so infamous an historian that wise men cannot report after it." Others, but with little better foundation, have thought that it originated in the leathern thong or garter by which Richard I., at the siege of Acon, is said to have distinguished a chosen band of knights. This order of knighthood, however, was instituted, as we have said, by Edward III.: the probability is, that the *aurea periskelis*, vulgarly called *the garter*, was selected not from accident but design, as a significant symbol of *unity and consociation*. "The Knights of the Garter," says Camden, "wear on their left leg, a little below the knee, a blue garter, carrying this motto, embroidered in letters of gold, in French, *Honi soit qui mal y pense*, and fasten the same with a buckle of gold, a *token* of *concord* and a *tie* of the strictest *amity*, to the end there might be among them a kind of consociation and community of virtues.' [Camden's Britannia, vol i. p. 171.] The motto was taken on the occasion of the claim set up by Edward III. to the crown of France, and was intended by the king to express shame and defiance on those who should dare to think ill of the royal enterprise which he contemplated.

We are obliged to any contributor who selects with as much judgment as the correspondent who sends us the following extracts:—

The experience of every day proves that man is born to trouble; and religion will not prevent the Christian from being made to feel what it is to share in the common lot of mankind. But what supports will it afford him when the cup of affliction is put into his hands! Supports to which mere men of the world are utter strangers. These are, for the most part, miserable in their affliction. If they be kept from mourning, it is the summit of their attainments; while Christians are able to glory even in tribulation, and cordially to approve all the divine dispensations to them. What trouble, indeed, can overwhelm, what fear can discompose that man who loveth CHRIST? What earthly power can make such a man unhappy? Will you take away his riches? His treasure is in heaven. Will you banish him from home? His country is above. Will you destroy his body? His body shall be raised incorruptible, at the last day, and his soul will immediately return unto GOD who gave it. Heaven itself is but an emblem of his happiness. As heaven is enlightened by the rising sun, his soul is illuminated by the Sun of Righteousness, which ariseth, without setting, in his heart. As heaven is intrinsically bright and beautiful, though clouds obscure, and midnight darkness surround it, he is peaceful, happy, and serene, in the midst of trials and afflictions. As heaven is exalted above the storms and tempests of this lower atmosphere, he is elevated above the distractions and perturbations of this troublesome world. He is a Christian! His conversation is in heaven! His life is hid with CHRIST in GOD. HORNE.

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LET it be supposed that the Deist is right, and that Christianity is a delusion, What does the former gain? Is the Deist happier than the Christian? No. Is he more useful to society? No. Can he look into futurity with more composure? No. Can he meet the sorrows of life with more fortitude? No. His highest bliss arises from base lusts; his conscience is his daily tormentor; his social circle is a wilderness, overgrown with thorns; his life is perfect madness; and of his death it may be said, *he dieth as a fool dieth.* HORNE.

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RECTITUDE of purpose affords no security against error.

Ignorance is the impure and muddy fountain, whence nine-tenths of the vice, misery, and crime to be found in the world are really to be derived. Bad habits resemble a knot in a piece of string; if immediately attempted, the knot is easily loosed; but let it remain some time, and be pulled about, and it is a work of labor and difficulty to separate it. The color of our whole life is generally such as the first three or four years in which we are our own masters make it. COWPER.

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To remain another day in any way of life which ought to be abandoned, or changed, is to risk the soul for ever. BISHOP SUMNER.

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ONE of the surest proofs that we are becoming wiser is, that we feel our deficiencies the more. The great Sir Isaac Newton, on his death-bed, complained that he was still a mere child in knowledge.

The judgment of such as are ignorant of principles can be dictated only by prejudice. MCCULLOCH.

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IGNORANCE is not more blind than presumptuous. IBID.

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IN the search after knowledge, nothing, however trifling it may seem, should be neglected; by an intelligent mind wisdom may be drawn from the most unimportant objects. By cultivation the acorn produces the oak; left to itself, it rots, or is only food for swine.

The difference of natural talents in different men is much less than we have any idea of. It arises more from the steady cultivation and attention of the mind, or the contrary, than any other cause. ADAM SMITH.

THE BISHOP OF THE DIOCESE.—It is generally known to our readers, that by an arrangement between the Convention of the Diocese and the corporation of Trinity Church in this city, the Episcopal Fund has been completed, and the Bishop has been thus relieved from parochial connexion with Trinity Parish, and enabled to devote himself exclusively to the duties of his extensive Diocese. He is now, therefore, no longer a parish minister, being no otherwise officially connected with Trinity Church than with any other church in the Diocese. On learning this the Episcopal clergy of the city addressed a letter to the Bishop, the parochial clergy soliciting his services, as convenient to him, in their respective churches, and all uniting in expressions of respect, affection, and confidence. This letter, with the Bishop's reply, we hope to present to our readers in our next.

PROTRACTED MEETINGS.—We are indebted to the private letter of a correspondent for the following description of the doings of a class of religionists who have much of the fanaticism of the Papists with none of their stability. Our correspondent is one who may be confidently relied on for veracity and judgment.

"We have had a protracted meeting here conducted by —— ——, the only efficient agent of those doings in this whole region. Its effects have been decidedly bad on the population generally. Nine persons only came forward (after three weeks' preaching and prayer, day and night) for baptism, by immersion; the promoters of the measures being Baptists; and this, notwithstanding the audiences, for about half the time, were *multitudinous*. Several who came forward, on invitation, to the anxious seat, have gone through the ordeal without experiencing any such inward influences as would warrant them in proffering themselves as subjects of the converting grace of the HOLY SPIRIT: as those do who come forward to baptism. One other, who declined immersion for the present, as being a pedobaptist, having been up all night, after the meeting, for several successive nights, at prayer-meetings, professed, on the third night, to have then experienced certain divine impressions which caused him to give up mourning over his condition and danger, and assume the attitude of a mind rejoicing in a reasonable hope of divine acceptance, through repentance and faith in our Redeemer. He is an ignorant and wholly illiterate though honest-minded man, and were it not for one circumstance, one could rejoice with him cordially, and without doubt. It is this: he had labored hard all day, attended their preaching and prayers till ten o'clock each evening, and then been up till 2 o'clock, and sometimes all night at a numerous prayer-meeting: at the time of his assuming the language of hope and confidence, he was in a state of extreme nervous excitement: so that, to use his own language, "he could neither stand up nor sit down," and was surrounded by others in the same condition in the dead of night. He himself attributed these feelings to the same cause as his inward anxieties and subsequent relief; and I do not deny that they were the proper attest of the former, and no contradiction to the latter. But what is important is, that *he* considers them as an evidence and necessary concomitant of divine influence; for, says he, 'I never felt so before, only once at a camp meeting, and then I could scarcely move off the meeting ground.' I have not the least doubt he is honest in all this, and is looking with gratitude to his Redeemer, as the author of all he has felt, though with a strongly-defined exaltation of protracted and camp meetings as a favorite and specially blessed *means* of grace in the hands of GOD.

But I turn to the characteristics of the preaching used on this occasion: first, the *style* was plain even to vulgarity, and forcible, with much energetic and illustrative repetition; so that every proposition was understood by the most illiterate, and strongly impressed upon the memory. Anecdotes of saints and sinners, often extremely apposite and impressive, were interspersed pretty thickly; and, among these, many a well-woven dream of heaven and hell, the latter rivalling even Dante himself. The delivery was passionate, even to ridiculous extravagance, at times; and the extreme of strained effort to carry the solemn to the highest pitch in the minds of the hearers, occasionally produced sparks of real merriment, by collision with the opposite region of humor. The groans, heard at intervals at such times, from some of those present, and designed as expressions of real emotion, tended to help on the effect just mentioned. Second, the *subjects* were the necessity of immediate repentance, and profession of faith in CHRIST, as the only refuge from impending destruction. An occasional discourse on the authenticity of the Scriptures, and (against the Universalists) on the eternity of future punishment, should be noted, as also on *temperance*, that is, abstinence from all drinks which have power to intoxicate. Third, the *arguments* were such as the Scriptures and reason furnish for immediate and cordial engagement in the work of our salvation; and these were forcibly presented. Over and above these, and inseparably interwoven with them *all*, was the important doctrine that divine influence may be finally withdrawn from those who are unfruitful under its calls and motions. This was strained to a most fatally alarming and presumptuous pitch. The protracted meeting was represented as unequivocally a 'special call' of the Divine Being to all the individuals of the region round about us, 'got up,' to use their own language, 'by the Almighty, after the failure of all ordinary means, as his last resort for saving the sinners of ——.' Opposition to the meeting and its agents, or indifference to either, was unqualified opposition to Him who has said, (a favorite text with them,) 'My Spirit shall not always strive with man;' and this language was used, 'If you do not repent under these means, and *now*, my candid opinion is, you will never repent.' Then came anecdotes of men, fifty years of age, who had solemnly warned the young in other meetings like this, under the influence of the certain and final abandonment of the HOLY SPIRIT, to escape their condemnation by an instant profession of religion. To leave a room, or 'go out by the back door,' when any of their people called to urge attendance on the preaching, &c., &c., was a positive, and, might be, a fatal insult to the Spirit of grace, (and this when the morning of each day was devoted by as many as would volunteer to systematic canvassing of village, and hamlet, and farmhouse.) Let me add one other characteristic feature of these *measures*. Specific acts, apart from the motives under which they were done, were represented as peculiarly the objects of such divine displeasure as is visited in the final withdrawal of the 'strivings of the SPIRIT.' At the head of these was the presence of a professing Christian in a ball-room, (a place, in general, indeed, most uncongenial with real Christian feeling, and calculated to weaken its influence, and create a disrelish for its cultivation, but certainly not always or unerringly criminal.) Anecdotes were told of young persons (one I myself heard) who were visited with sudden death, in the very act of 'leading out their partners;' and one such judgment occurred after a resolution extorted by a 'deacon of a revival church,' from a sick young man, that he 'never would enter a ball room again, if he recovered.' The visitation befell, after a solemn interview with the same 'deacon,' (in the entry of the public-house,) in which he gave it as his 'candid opinion,' that the young man 'never would have another opportunity to go to a ball.' Of the fate of this young man (irreproachable in character, and even no stranger to devotion as a Christian believer,) no doubt was entertained: he was lost for ever. Similar instances of divine judgments, with similar confidence as to their design and issue, were related commonly at this meeting. There was no hope expressed of *future* fruits from the present sowing of the word, but it was *now* or *never*; this was the striking peculiarity of all the appeals."

The Importance of Exalting the Intellectual Spirit of the Nation; and Need of a Learned Class. A discourse pronounced before the Phi Sigma Nu Society of the University of Vermont. August 3, 1836. By the REV. C. S. HENRY, Professor of Intellectual and Moral Philosophy, Bristol College, Penn. Burlington, N. J.: J. L. Powell. 1836.

SAVING the political speculations—on which it is not within our province to offer an opinion—we would earnestly commend this discourse to our readers, as one which may be read with edification and interest. The author has expressed views which are not wholly in accordance with the popular taste, with a manly candor and independence which ought to secure him the favor of all intelligent minds. The design of his discourse is, to inculcate the importance of a learned order, as an element of a nation's greatness. Our extracts must be brief; but we hope they may have the effect of inducing others to procure the discourse, and thus deriving from it the pleasure which we have already experienced.

"There is no theme so much a favorite amongst us as the glorious career and magnificent destiny of our country. Our presses teem with gorgeous visions of the future. It is the subject of popular declamation through the length and breadth of the land. The public mind has been too much dazzled by these brilliant pictures. It is comparatively a small thing that we have drawn upon ourselves the sneers of other nations, who from a distance are more calmly watching the progress of our history. Nor is it the chief evil that comes of indulging these self-pleasing fancies, that they foster an overwhelming national pride. The greatest danger is, that we shall fall into the habit of looking upon it as a settled and inevitable thing, that we are to become, not only the largest and richest, but the freest, wisest, and happiest nation on the globe, while we entirely forget the *conditions* on which, after all, our national prosperity is suspended. In the confident tone of these predictions, it seems to be forgotten that the true interests and permanent welfare of our nation can be secured only by maintaining ourselves in harmony with the universal and invariable laws of the moral world. It seems to be forgotten, that there are causes, in active operation at this moment, quite as powerful to work our downfall as to secure our greatness.

I have alluded to the dangerous predominance of two elements in our country. The one is the *love of money*. Our national character is eminently distinguished, and in the view of other nations disgraced, by this trait. The whole mass of society, from the top to the bottom, is heaving with the restless struggle for gain. It takes, indeed, in many of its manifestations, a cast of grandeur, from the energy it calls forth, and the vastness of the schemes it employs itself upon. The boundless physical resources of the country are unfolding with unparalleled rapidity. The din and bustle of internal improvement is ringing from one end of the land to the other. The country is growing rich beyond all computation; and almost every man in the country is hasting to be rich. Now, it is not necessary to quarrel with this development of the physical resources of our land. But it is necessary to be aware of the corresponding dangers it brings, and to guard against them. It is needful to feel that national wealth is by no means necessarily national well-being; that merely to be rich no more makes the proper well-being of a nation than of an individual. On the contrary, the natural tendency of excessive wealth is to luxury and private and public corruption. It contains the germ of every evil; and, unless checked and sanctified by higher and happier influences, is sure to degrade a nation, to blast its prosperity, and work its ruin. This is a truth, of which all history is an impressive demonstration. It is not necessary to quarrel with the natural desire of acquisition; but it is necessary to guard against its excess, and to keep it subordinate to its proper ends. In this country it is excessive. It is restless, insatiable, boundless—unhallowed and unredeemed by better influences, by a superior and pervading respect and love for higher and nobler objects. For along with this increase of wealth has come a prodigious growth of luxury—an infinite multiplication of the means and refinements of physical enjoyment; and we are hurrying on with prodigious strides to a state of excessive *civilization*, without due *cultivation*—of luxurious indulgence and the refinements of pleasure, without a proportionate growth of intellectual and moral culture, without a lively and respectful regard for the less material and less vulgar interests of life.

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What, then, are the means of conservation? What are the counter-checks that will secure the safety of an intensely commercial and democratic state? They are RELIGION AND LETTERS. It is not my intention here to speak particularly of what religion can do as a conservative power in a nation. It may be observed, however, in passing, that while religion influences the character of a people, it is itself likewise always modified by the people—by the institutions and spirit of the country. In a country intensely democratic, where religion has no fixed and settled institutions, but is left, like every thing else, to the determination of the popular will, may we not suppose it will receive a peculiar cast and direction? Where the intellectual energies of the people are not all meditative—turned within—but all projected outward, concentrated upon the palpable objects of material utility; where all is excitement and conflict, agitation and intensity, will not religion be likewise subject to a corresponding form of development and action? Will not its tone and the direction of its influence be in continual fluctuation? Will there not be a restless craving for religious novelty and excitement? Will not its teachers find it hard to preserve the independence of their sacred functions? Will they not be exposed to the alternative of losing their influence, or of becoming passive weathercocks to obey and indicate the ever-shifting direction of the popular gale? Will not the people every where call out for preaching "suited to the spirit of the age?"—not meaning by it preaching suited to correct and amend the spirit of the age; but agreeable to the taste of the age; for this mighty "spirit of the age," like every thing else belonging to the supreme people, never thinks itself capable of being in the wrong, or needing correction. It demands an applauding echo, not a rebuke. Is there no danger that this "spirit of the times," so enlightened in its own esteem, and so wanting in reverence for every thing but itself, instead of submitting to be met, checked, and corrected, by the whole, undivided, old-fashioned Gospel, will lay sacrilegious hands upon it—and tearing a portion of its more external truths and applications live asunder from the living whole, and from their inward and spiritual grounds—will mould, and narrow, and concentrate the whole of religion upon an ever-changing succession of objects of external and material reform—hurrying for ever onward in a restless career of fierce fanaticism?

Before you answer these questions, look to that part of the country from whence have sprung and spread some of the most remarkable religious developments of the age; and where, too, it is to be noted, have been shown the most remarkable spectacles the world has ever seen, of intense activity on the grandest scale, exerted for the physical ends of life—rooting out forests, building up city after city, carrying forth roads and canals, and growing rich, as by the magic ministry of Aladdin's lamp.

In a country like ours, then, where the democratic and commercial elements are so intense, it cannot be expected that religion will exert an adequate conservative influence, *unless the intellectual tone of the people can be exalted*. It is the office of religion to diminish, by her views of eternal things, a too intense and absorbing devotion to the gross and material objects of life; but she will battle it unequally, unless she is aided by causes that shall excite and cherish a taste and respect for the higher and more intellectual objects and enjoyments of the present life.

Let us, then, turn to LETTERS, as the other conservative element of the state—and the necessary complement of the former. In this aspect of our country, we find, in some parts, public schools, a press teeming with popular works, and a body of teachers and writers actively engaged in communicating and diffusing existing knowledge. We will not stop to dwell at length upon defects in all this. We might show how the system of education, established among us, tends, in some important respects, not so much to quicken intellectual power, and to form decided intellectual tastes, as to furnish the modicum of knowledge necessary to enable our youth to rush upon the arena of life, and play their part in the great struggle for wealth or office. We might show how the continual multiplication of works, like most of our popular productions tends to create a vague and superficial knowledge, which serves rather as a substitute for thinking, than to invigorate the powers of thought; and how the mind, even of the commonest reader, gets more good from grappling with one master mind, and by patient, strenuous self-exertion, fathoming the depth of one master-work, than by skimming forty volumes of "Familiar Elements," and similar fourth-rate productions, that are continually coming forth.* We might point out some indications of a morbid taste in the present reading public, which require a higher tone of literature to correct. But let whatever there is of letters among us be accepted as good; and surely it is very good, in comparison with having nothing of the kind, or even—some exceptions being made—with having less of it; for it tends to the diffusion of knowledge a thing essential to the welfare of the country, so it be sound and wholesome knowledge; still it is obvious to remark that the diffusion of knowledge is not its advancement. Carrying the streams all over the land is not keeping the fountains fresh and full. The teachers, those engaged in simplifying and communicating existing knowledge—can have but little time for increasing its amount. They can have but little time, even if they have the intellectual power, to explore the fountainheads, to enlarge them, to open new and fresh springs. Yet this is needed; otherwise the streams are likely to get dry and stale.

* "What the youth of a nation needs," says Cousin, "are thorough and profound works, such even as are something abstruse and difficult; in order that they may get the habit of encountering and overcoming difficulties, and serve, as it were, an apprenticeship, to fit them for life and its labors. It is a sad thing to deal out to them only slight general notions in such a form that a child of five years old may learn to recite the whole book in a day, from beginning to end, and imagine it knows something of human nature and the world. Not so should it be. Strong minds are made by strong studies," &c.—Cours de la Phil. V. i. Lec. 11.

SUBSCRIBERS.—Those who are in arrears for the Churchman, not having settled their bills for the last or former years, would perform an act of justice, and confer a great favor on the proprietors of the paper, by remitting the amount due to the Protestant Episcopal Press, 28 Ann-street. The paper is wholly dependent on the proceeds of the subscription list; and neglect on the part of subscribers, though of trifling moment to them, is productive of serious ill consequences to the proprietors.

LIST OF CLERGY.—Finding that the published list of the clergy of this city, with their respective residences, is deemed of great convenience, we purpose repeating it monthly, namely, in the first number for each month, with such corrections as may be furnished us. It accordingly may be expected in our next; and we beg to be seasonably apprised, that is, by or before Thursday morning, of any changes which should be made in it, in order to render it entirely accurate.

A NEW parish has been organized in the city of Troy, New York, by the name of Christ Church, and the Rev. William F. Walker, who had resigned the rectorship of the Church of the Nativity, in this city, been appointed its rector.

TO CORRESPONDENTS.—"W. S." and "Leighton" are unavoidably deferred till next week. Several acknowledgments, including those from the Treasurers of Domestic and Foreign Missions are also deferred.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Second Sunday in Lent, February 19, Church of the Ascension.

Fifth Sunday in Lent, March 12, St. Clement's Church.

Sunday next before Easter, March 19, French Church, Du St. Esprit

First Sunday after Easter, April 2, St. Peter's Church, A. M., Zion Church, P. M.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn*.

For the Churchman.

THE GERMAN EPISCOPAL CHURCH.

MR. EDITOR,—I was gratified to learn, by a paragraph in the Churchman of the 14th of January, that a German Episcopal congregation had been organized in this city. It may add to the interest already excited on this subject, to state some additional circumstances connected with this benevolent enterprise. On Friday, December 9, 1836, a meeting was held at the house of Dr. J. D. Fitch (who has zealously exerted himself in this cause) to take the subject into consideration. At that meeting the Rev. James C. Richmond was requested by Mr. George Mills, the lay reader to the congregation recently organized, and the other gentlemen present, to officiate and preach in the German language on Christmas-day. He did so, and administered the Lord's supper to about sixty Germans, who had never before received it at the hands of an Episcopal clergyman. They joined with fervor in all the services, and although some fears were entertained that the novelty of the liturgy to them would occasion objections, some of them made the striking remark at the conclusion, that every thing in the service was Christian (*Christlich*) The whole manner of the congregation was devout, and it was especially delightful to observe the heartiness with which they sung, almost without exception. It was, indeed, the full-souled tide of Christian melody, poured forth, we believe, from sincere and earnest hearts. As far as we are informed, this was the first time that the entire services, with the communion of our Church, have been solemnized in the German language in the United States, with one exception. The exception referred to is this: the same clergyman officiated, preached, and administered the holy communion to nearly one hundred Germans in Illinois, in March, 1835. Roman Catholic, as well as Lutheran and Reformed Germans, partook together of the communion on that occasion.

The difficulty of officiating without the Prayer-book translated into the German, and the demand for it in the Church at the West, especially induced Mr. Richmond, with the Rev. Palmer Dyer, then of Illinois, and the Rev. Dr. Upfold, of Pittsburgh, to present the matter to the General Convention of 1835. A committee was appointed by that body, and Mr. R. is now occupied in preparing the morning and evening prayer, with the litany, to suit the alterations of the American Church, from a translation by K—per, in Bagster's Polyglot Prayer-book of the Church of England. Mr. George Mills, a non-episcopal minister, is preparing to enter our Church; and most of his former congregation are now impatiently waiting for the appearance of the German Prayer-book. It was thought best, at the meeting at Dr. Fitch's, for their accommodation, to print, in the form of a tract, the morning and evening prayer, and the litany. They will appear this week. It is understood that another clergyman of our Church, the Rev. L. P. Bayard, is raising the means for the publication of four thousand copies of the Church Catechism which has also been adapted to our Prayer-book. Thus we cannot doubt that a way has been opened to feed a portion of the spiritually destitute; and from this beginning we trust that the German Protestant Episcopal Church in the United States will extend her arms throughout the land; and thousands, not many years hence, will be gathered into the one fold under the one great Shepherd.

In order that your readers may be impressed with the great importance of the subject, the following extract has been made from a discourse on the German population in the United States, delivered the 31st July last, in the Central Presbyterian Church in Broome-street, New York, by Herman Bokam, licentiate of the Lutheran Church. Mr. B. says, "There are in this city 30,000 Germans: Pennsylvania has 500,000 inhabitants who are of German descent, and speak only the German language." In Ohio the German settlers abound to such a degree, that the government has sent to Germany for teachers. Probably throughout the Union more than a million and a half of Germans are to be found. VERITAS.

NOTICES.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

A SERMON (being the second of a series, to be delivered monthly during the season) will be preached before the Young Men's (Auxiliary) Education and Missionary Society to-morrow evening, 29th of Jan., in St. Paul's Chapel, by the Right Rev. Bishop Doane. Service to commence at seven o'clock. A collection will be taken up in aid of the funds of the Society.

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ON Wednesday evening next, a concert will be given in St. Paul's Chapel, by the Protestant Episcopal Church Music Society, for the benefit of the Education and Missionary Society of this Diocese. To commence at seven o'clock.

Tickets may be had at the Protestant Episcopal Press, and at Messrs. Swords, Stanford & Co.

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ALL communications intended for the Special Agent of the General Protestant Episcopal Sunday School Union, must hereafter be addressed to the Rev. William Staunton, at the office of the Protestant Episcopal Press, 28 Ann-street, New York. The various periodicals of the Church will confer a favor by the insertion of this notice.

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EDUCATION AND MISSIONARY SOCIETY OF THE DIOCESE OF NEW YORK.

IT has been made the duty of the undersigned to state, that in reply to the circular which he was ordered to address to the several clergymen of this Diocese holding cures, and to the vestries of parishes destitute of clergymen, calling their attention to the condition of the funds for diocesan missionary objects, that up to this date answers have been received from fifteen clergymen, representing seventeen parishes out of the city, and that the amount which the Board may expect from these sources is, in the aggregate, $262 per annum.

As the responsibilities of the Board for the coming year are upward of $9000, the parishes that have not replied to the circular are respectfully requested to do so without delay. HENRY ANTHON, *Cor. Sec.*

New York, January 25, 1837.

ACKNOWLEDGMENTS.

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.—

1837. *Missionary Disposable Fund.*

Jan. 16. Received collection made in St. James' Church, Skaneateles, on Christmas-day, $8 50—Robert Ray, Esq., in redemption of his pledge made at St. Thomas' Church, 100 00.

Jan. 17. Received from James S. Aspinwall, Esq., in redemption of his pledge made at St. Thomas' Church, 50 00—From the congregation o St. Luke's Church, Rochester, by the hands of the Rev. B. Dorr, 125 00—Collection made in Grace Church, New York, per Edward R. Jones, Esq., 306 83—Missionary offerings from St. Paul's Church, Sing Sing, per the Rev. E. M. Mead, 4 37.

Jan. 18. Received offerings from Christ Church, Rye, per the Rev. P. S. Chauncey, 7 25—William R. Wadsworth, Esq., being amount collected by him of a number of individuals, 42 00—A. B. McDonald, Esq., in redemption of his pledge made at St. Thomas' Church, 10 00.

Jan. 20. Received from the Rev. William Powell, to be added to the contribution of St. Peter's Church, Westchester, for 1836, being a donation from one of the congregation, 25 00.

Total, $678 95.

BENJAMIN M. BROWN, *Treasurer*.

January 23, 1837.

THIRD MISSION STATION.

THE missionary of this station takes pleasure in acknowledging since his last receipts the following acceptable donations:—

From A. L., $15 00—A. Norrie, for the poor of the third station, 10 00—Do, for the infant school, 5 00—Mrs. C. M., of Grace Church, for the poor, 15 00—P. E. C., for the poor of the third station, 5 00—J. S. R., for the poor, 5 00—John P. Stagg & Co., for the poor, 20 00—A family of St. John's Chapel, for the poor, 10 00.

A bundle of clothing from a friend to the poor—Flannel garments and socks from a lady—also a bundle of cotton cloth by the same.

Jan. 18. From Mrs. Talbot, for the poor, $10 00.

Jan. 20. From a lady of the Church of the Ascension, 5 00—J. J. Stuart, Esq., for the poor, 5 00.

E. B. KELLOGG, Missionary

New York, Jan. 24, 1837. 401 Hudson-street.

CITY MISSION.

THE subscriber gratefully acknowledges the receipt of the following donations for the poor:—

From Miss E. N., of Hempstead, $1 00, and seven pairs of woollen hose—By Swords, Stanford & Co., from a lady of the Church of the Ascension, 10 00.

LOT JONES, 192 Allen-street.

Jan. 25, 1837.

SUBSCRIPTIONS TO FREE COLORED EPISCOPAL CHURCH IN THIS CITY.

P. G. Stuyvesant, $100 00—H. C. De Rham, 25 00—Miss C. Lorrillard, 25 00.

Subscriptions received at the store of Wm. Hinton, 194 Broadway.

PRESS DEPOSITORY,

28 *Ann-street*.

Letters have been received at the N. Y. Prot. Episcopal Press during the week ending January 26th, from the following persons, viz.

C. J. Aldis—Moses Lord—Rev. A. B. Beach—James Cox—P. W. Alston—J. W. Myers—John Clayton, *with remit.*—John Wiltbank—J. W. Conroe—Philip A. Davenport—Rev. J. M. Leavensworth—George Whitehain—Rev. William F. Walker—Charles Bostwick—H. Brainard, *with remit.*—Rev. Robert B. Croes—Postmaster, Philadelphia.

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Received by the Gen. Prot. Episc. S. S. Union.

E. M. P. Wells, *with remit.*—Rev. David Brown, *with remit.*—Postmaster, Ohio City—Rev. C. Burr, *with remit.*—A. E. Miller, *with remit.*—Hugh D. Evans, *with remit.*—Rev. Benjamin Hutchins—S. Bouton—E. E. Beardsley—Thomas Latimer—Rev. D. H. Short—P. Bushnell—Julius Hale.

From the Methodist Protestant.

Abraham's Sacrifice.

BY NATHAN C. BROOKS, A. M.

How awful and how still was all around!
Hush'd was the lip of every echo—voice
Was not on all the air: no rustling leaf
Trembled upon its stem; amid the boughs
Tongue, pennon, plume was still; the very clouds
Poised their bright purple wings, and hover'd o'er.
The painful breathing of the youth, alone,
Stole on his ears; and as around he gazed,
No eye was on him save the Eternal eye,
And the broad gleam of the meridian sun;
As on the mountain altar of the Lord
Curtain'd with clouds he stood, to pour the blood
Of innocence—his son's—his only son's,
In a libation to the most high God.
*   *   *   *   *   *
Raising the fatal steel, the patriarch stood,
With eye upturned to God; and throwing back
The curls that clustered round his victim's neck,
Aimed the dread blow.

The Destruction of Jerusalem.

The pestilence from between her livid lips
Blew poison; and the atmosphere was death;
Gaunt famine raised her pale and spectral form,
And hunger, with her sharp and skeleton claws,
Tore the pained vitals of all things that breathed.
Whole families fell by fasting—faint arose
The cry for bread from children, as their tongues
Cleaved to their husky palate; sucklings cooled
Their burning lips in their dead mothers' blood;
Parents the morsel from their offspring wrenched,
And mothers tore the delicate infant limbs
Their wombs had borne, and gorged themselves thereon.
All hope—all love—all pity was extinct;
All natural affection had grown cold,
Benumbed by the torpedo touch of wo:
And as the fainting thousands fell around,
Straining their eyeballs to the holy house,
Their only hope, they called on Israel's God,
And mingling prayers and curses, madly died.

Ibid.

From the Episcopal Recorder.

Mr. Editor,—Having just perused an article upon the prospects of the Church over the signature of S. H. T., contained in your paper of the 31st December, and believing that you design by such publications to promote the cause of truth, I will trouble you with a few strictures upon that singular communication. Before I proceed, however, I will briefly state that I am actuated by no unfriendly feelings toward the able, learned, and eloquent author of that communication. I only design to rescue from unmerited reproach a party to whom the Church and the world are deeply indebted, and to prove the fallacy of the arguments advanced.

I am at a loss, Mr. Editor, to account for this violent tirade against the exclusive claims of Churchmen, which in the estimation of that author are so offensive to other denominations, and so destitute of solid foundation. By exclusive claims does the author mean the claims we advance to a regularly constituted and divinely appointed ministry? Does he mean the divine right of episcopacy, and all the great and important truths that seem to flow necessarily from it? Is this one of those offensive features to which other denominations have a righ to object, and of which they complain so bitterly? If so, why did not the author assail with equal severity the exclusive principle of the Prayer-book? What Churchman in any age or country ever contended for more than is contained in the ordination service? What does that book assert? "That it is evident unto all men diligently reading the holy Scriptures and ancient authors, that from the apostles' time there have been three orders of ministers in the Church, bishop, priests, and deacons." Does it stop there? No, Sir. It declares farther, that "no man shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had episcopal consecration or ordination." Does it even stop here? No, Sir. In the twenty-third article it is written, "That it is not *lawful* for any man to take upon him the office of public preaching or ministering the sacraments, before he be *lawfully* called and sent." And then it adds, "Those we ought to judge *lawfully* sent and called, which be chosen and called to this work by men who have public authority to call and send." There is no ambiguity in the phraseology; it is clear and perspicuous—it sets forth prominently the divine right of episcopacy, and declares that in its judgment episcopacy is so binding upon the Church in all ages, that no man is a lawful minister unless episcopally ordained. I apprehend, Sir, that it would be difficult to find in all these free and happy States any minister in our Church, who either maintains or attempts to inculcate upon his hearers principles upon the government and constitution of the Church that are higher and more exclusive than those. And, surely, if, in our zeal for the honor of the Church, we only enforce, illustrate, and expound the opinions that are advanced in our formulary of prayer, and which a careful examination convinces us are as distinctly set forth in the Bible, no one out of the Church, and, above all, no one who ministers at her altars, has a right to complain.

With other denominations, with the validity or invalidity of their ordinations, we have nothing to do, only so far as we are personally concerned. It is not our province, and I am not aware that we have ever usurped the right of dictating to others, or assailing with virulence and rancor their peaceful and unobtrusive opinions. We applaud their zeal, intelligence, and learning, and have often enkindled in our own bosoms a flame of heavenly devotion from theirs. We feel no disposition to arraign them before the bar of our judgment, simply because upon a great and important subject we hold different opinions.

Should it be argued hereafter that the meaning of the author in question has been misapprehended or wilfully misrepresented; should it be argued that he never intended to inveigh against the maintenance and promulgation of the divine right of episcopacy and its inevitable concomitants, then we would ask, what does he mean? In one paragraph I read this rhapsody, "Let us go and announce to Christians around us, as the unquestionable truth, and as the certain doctrines of our Church, that they are without a Christian ministry; without Christian sacraments; that they are in a state of schism, and therefore in a state of sin; that ours is God's only Church," &c.

Now, Sir, if this writer means to assert that it has been the habit of any portion of the Episcopal Church to assail wantonly the principles of others, or to speak insultingly of their institutions, I appeal to the history of the past, and deny the justice of the imputation. The open, uniform, and unwavering policy of High Churchmen has been to adhere to the principles and opinions set forth in the Prayer-book, (all of which are derived from the Bible in their estimation,) and to sustain them in the spirit of charity and truth against their assailants. They are, as a body, as free from a domineering and dictatorial spirit as their accusers. It is true, and they would not conceal the truth, that they have affirmed the divine right of episcopacy upon the concurring testimony of Scripture and history, and as in their estimation there can be but one ministry of divine right, and as that ministry was set aside at the Reformation, without an invincible necessity, they have refused to receive the sacraments at the hands of those not episcopally ordained. They are satisfied that others should discard their opinions, should think and act for themselves; and if, after an impartial examination of the subject, they are convinced of the *lawfulness* of their ministry, they have nothing to object.

I put it to any man of liberal and enlarged principles, whose feelings are not shackled by party prejudices, if a firm adherence to conscientious opinions can be tortured into railing accusation against others, into narrow-minded bigotry, or contracted selfishness. If our principles are exclusive, if in our estimation the Bible recognises such principles, charge the criminality of holding them (if criminality there be) not on us, the unworthy recipients, but on the principles themselves; erase them from your formularies of prayer—hold them up to public odium, and then consign them to the gulf of oblivion. If the writer believes that the ministry not episcopally ordained and the sacraments administered by such are valid, then let him publicly disclaim the doctrines already adduced from the Prayer-book, and repose all of our claim to the confidence and esteem of others upon the *expediency* of our *institutions* and the beautiful symmetry of our creed.

It would be dastardly in us, Sir, to forsake our principles for the purpose of courting the smiles of those whose frowns it is thought we cannot long survive. So long as our opinions are maintained in the spirit of charity, no one has a right to complain.

But to the evidence of facts. In a work containing a series of letters upon the subject of episcopacy, written by Dr. Linn and Mr. Howe, edited by the late Bishop Hobart, whose opinions on this subject I adduce, because he is universally regarded as the most rigid and uncompromising of High Churchmen, the reader will find ample proof that a spirit of censoriousness is not indulged in by those who advocate the doctrines so harshly repudiated by your correspondent, S. H. T. I am as much opposed, Sir, to any ex-cathedra denunciations as any one can be, and I cordially unite in the common detestation of low and unbecoming invectives. But still I am not convinced that a manly and dispassionate defence of my own views, no matter how exclusive they may be, is a just ground of dissatisfaction. I never felt insulted or provoked because Dr. Miller, an eminent and distinguished minister in the Presbyterian Church, whose personal character I admire, and to whose deep-toned piety I can bear an honorable testimony, founded upon long observation, claims the divine right of Presbyterian or the classical form of church government. And why should this writer pour forth such a torrent of indignant eloquence, because I claim the same right? That our Church does not believe in the validity of the ordination of other Churches, is proved by the fact, that before they are qualified to serve at her altars they must be episcopally ordained.

In conclusion, I maintain that one of two things is true: either this author imputes to a large and respectable portion of the Church a spirit of unfeeling exultation or bitter invective against others; or else he inveighs against one of the clearest tenets contained in the twenty-third article and the ordination service. He may choose either horn of the dilemma. In my opinion he is justly entitled to both.

I cannot but wonder at the modesty of the gentleman, displayed in the classification he has made of the two classes of ministers in the Church to which we belong: "The very men who have been most opposed by the holders of authority in the Church," he affirms, "have been they who have the most widely extended its influence and honored its character abroad," &c. He first plants himself and his coadjutors on the defensive, and then he proceeds to enumerate the trophies they have won for the honor of the Church, trophies, which in splendor and importance, far eclipse the feeble attainments of their High-Church brethren. Sir, I mean not to detract from the well-earned reputation of those who differ with me in opinion. But at the same time I will assure the gentleman, that we feel our own unworthiness so deeply, that even should he excel as vastly as he supposes, he will have still enough to humble him.

From the Gambier Observer.

EPISCOPAL CONVENTION IN MICHIGAN.

[*Concluded from page* 1220.]

October 3, I left Ann Arbor for Jacksonburgh. I had not made an appointment for this place, as it was thought no Episcopalians were to be found there. I was, however, agreeably surprised to find several persons solicitous for the organization of a parish, and who were willing to contribute liberally for the support of a pastor. I shall endeavor, as soon as possible, to obtain the services of a clergyman for this place.

October 4, I reached Marshall, and preached in the evening, in a school-house obtained for this purpose. Through the earnest solicitation of some members of our Church residing there, I remained and preached the following morning. Considering the short notice given of my arrival, (which was not looked for, on account of the badness of the roads,) the attendance was very good. There are several Episcopal families residing in this place, and, I understand, several in the vicinity. Since my visit, a church has been organized, under the title of Trinity Church. It is hoped that, in a short period, a suitable building for their accommodation will be erected, and the services of a clergyman be obtained. This town appears to be increasing rapidly, and presents as promising a field for missionary labor as any other in the Diocese. I had written to the Rev. Cyrus H. Jacobs, late of Martinsburgh, Virginia, urging his removal to this Diocese, and location at this place. He had felt a deep solicitude for the success of the Gospel in the West, and led me to hope, that, at no distant period, he would have cast in his lot with us. But God has seen fit to order otherwise. He has been suddenly removed from the scene of his earthly labors, and, I trust, to enter upon the rest prepared for the people of God. My letter inviting him hither, I presume, he did not receive. Although not belonging to this Diocese, I hope it will not be thought out of place to record my expression of regret at his unexpected death. I had long and intimately known him. He was an active and zealous minister of the Gospel, and few men of his age were more honored, in turning many unto righteousness, and from the power of Satan unto God. I left Marshall, October 6th, and reached Allegan on the evening of the 7th. Owing to the badness of the roads, I did not arrive until late at night, too late to preach. I did not hear of any Episcopalians in the place. On this account, I did not remain the next day, as I had an appointment to fulfil at Kalamazoo. At Allegan, the proprietors have reserved a lot for an Episcopal Church, and I shall, therefore, endeavor to have a clergyman sent there as soon as practicable. We should never be discouraged in our efforts to extend the Church, because Episcopalians are not found in the places visited. With a faithful ministry, it can be planted every where, and must and will succeed. The town alluded to is growing rapidly, and so far as I can learn, now contains as good a population, in point of morals, as any in the West.

October 8, I preached at Kalamazoo, in a school-house, to a very large and attentive congregation. I found several English families in this place, members of our communion, and also others deeply anxious to have the services of a clergyman. Before I left, a considerable sum was subscribed for the erection of a church; and, if a faithful missionary could be procured, there is ground to hope that, in a short time, a large congregation would be gathered. On the 8th I reached Constantine, and on Sunday, (the nineteenth after Trinity,) I preached at White Pigeon, a village, four miles distant. The Presbyterian church was kindly offered to me, in which I officiated. In the afternoon, I returned to Constantine, and preached. In this place, beautiful in its location, and rapidly increasing in population, a church has been organized under the title of St. James. It is connected with White Pigeon and Mottville, as a missionary station. The Rev. Mr. Whitesides has been appointed as the missionary. His labors are very acceptable, and we may confidently expect the complete establishment of the Church in the villages in which he labors, especially in the two first mentioned. Mottville is a very small village, and not likely to increase. I have, therefore, directed him to substitute for it Centreville, a thriving little village, ten miles from Constantine.

October 10, I preached at Niles. The Presbyterian church was kindly given for this purpose, as the Episcopal church was not yet completed. It is expected that it will be ready for consecration in a few months. It is a very neat building, and reflects much credit on the untiring zeal of the Rector, the Rev. Mr. Selkrig, and the few Episcopalians in this village. This is a missionary station. The Missionary, however, extends his labors to several villages in the neighborhood. There is great need for the services of clergymen in this part of the Diocese. Villages are rapidly springing up, and now is the time for us to take possession of the land. I regretted I had not made an appointment of St. Joseph's, a village about twenty miles from Niles. I had the pleasure of meeting at Niles an active and zealous Churchman from that place. He informed me, that a sufficient sum had been subscribed for the erection of a large church edifice; and, since my return, I have received information that a sufficient sum was also subscribed for the support of a clergyman. Nothing but previous appointments prevented me from going thither. Every exertion shall be made to procure for them a pastor. On my return homeward, I preached at Edwardsburgh, October 12. This is a very flourishing village, and numbers among its population several active members of our Church. There are several villages not far distant, in which I learned there were several Episcopal families. These villages connected would form an interesting field for the labors of an active clergyman. I hope the services of one will be speedily procured.

On Saturday, October 15, I reached Tecumseh, and on Sunday, (the twentieth after Trinity,) I preached in the morning and night, in St. Peter's Church, and in the afternoon in St. Patrick's Church, Clinton, five miles distant. In the former Church I confirmed five persons, and administered the holy communion. In the latter, at the request of the Rector, I baptized five children. These parishes are connected, and are under the care of the Rev. Mr. Cole. I was much pleased to find that the five persons confirmed united with us in the communion. This is what we should always expect. If more care were taken in the presentation of candidates for this apostolic rite, less room would be given for unkind remarks from those who differ from us. The Gospel promises no blessing but on the fulfilment of certain conditions; neither does the Church. To enjoy the former, repentance and faith are indispensably requisite—the Church requires nothing less. In all her services she teaches that nothing but an entire renunciation of sin, and unfeigned faith in Christ, can secure the favor of God. And especially she demands these from those who present themselves for the reception of this rite; for confirmation is nothing more nor less than a solemn profession of the religion of Christ. To view it in any other light, or to suppose that a blessing will be received on less conditions than those mentioned, is to make it an idle ceremony, and attempt to lower the requisitions of the Gospel. I trust, therefore, that high ground will be taken on this subject, that the Church may be kept free from those who have a name to live, and yet are dead.

Both of these parishes are in a highly prosperous condition. They give evidence of unwearied labors on the part of their former worthy Rector, the Rev. Mr. Lyster, who has gone to Ireland for the benefit of his health; and also on the part of him who now labors among them in holy things. It is worthy of notice, that the Church in Tecumseh owes its existence, in a great degree, to the zeal of a worthy layman of the parish. Before its oeganization, and before there were any Episcopalians in the village, he regularly, on each Lord's day, read service and a sermon to his family. After some time, it became known to some of his neighbors, who occasionally attended. His congregation gradually increased; and he now has the happiness to see a beautiful church erected, a large congregation of devout worshippers, a minister of Jesus teaching the way of salvation, and many enrolled as the followers of our blessed Lord.

I reached Detroit on Tuesday, the 18th day of October, with a thankful sense of the goodness of God, in preserving me through many dangers, and in enabling me to perform a journey of more than five hundred miles, without any serious accident. I have not as yet been able to visit the parishes north of Detroit, under the care of the Rev. Mr. Hollister. This will be done as soon as possible. I regret that the Rev. Henry Tullidge, who was appointed a missionary to Mount Clements, Dearbornville, and Gros Island, has resigned his appointment, owing to circumstances beyond his control. I hope he will, at a period not far distant, be numbered among the clergy of this Diocese.

Mr. David J. Burger, late a candidate for orders in the Diocese of Virginia, has presented his letters dismissory to me from that Diocese, from the Rt. Rev. Dr. Moore. He has been received into this Diocese, and I intend to admit him into the deaconship on Sunday next. For the last few months he has, with my consent, officiated as a lay reader, at Kent, in this Diocese. He has organized a church in that village under the title of St. Mark's, and, when ordained, intends to return as their pastor.

Since the organization of Michigan into a state, and her supposed admission as such into union with the United States, the clergymen officiating at Green Bay, Navarino, and Winnebago, have thought that their connexion with this Diocese had ceased. This, however, I apprehend is not the case. These places are embraced in the Diocese of Michigan. For, although the limits of a state are generally to be considered as the limits of a diocese about to be formed, yet a diocese having been organized and existing prior to such civil arrangements, cannot be in any way affected, or its limits abridged. This can only be done by ecclesiastical provision. The Church recognizes no connection with, nor interference on the part of the civil government. Merely for convenience, she takes the limits of states as the limits of her dioceses; and if it happen that the latter are formed prior to the former, it can in no way limit the jurisdiction, or abridge the rights of her bishops. If so, the civil government would have complete control over our ecclesiastical rights, and a union virtually be formed which all would deprecate and deplore. Every diocesan might (if the civil government thought fit) be shorn of his jurisdiction, and our Church forced to increase the number of her bishops, not to suit the convenience, or out of regard to the wants of her members, but to keep pace with civil enactments. I have felt it my duty, under existing circumstances, to present my views of this subject to this Convention, as I intend to exercise my episcopal functions in every part originally embraced under the Diocese of Michigan, until its limits are narrowed by the proper authority. If the opinion advanced be wrong, it will, when I am convinced of it, be speedily changed. My only desire is to have the subject noticed, and views solicited from those who have long been conversant with the affairs of our Church. I hope, by the blessing of God, to visit the places alluded to in the coming year. They are too remote to be long connected with this Diocese, and I shall be most happy in acceding to any plan which may secure to them more frequent episcopal visitations, and be the means of building them up in the faith of the Gospel of Jesus Christ.

I have thus presented to you, my dear brethren, an account of my first visitation of our interesting Diocese. In every place, I received the greatest kindness and attention. Nothing is wanting but faithful men to preach the Gospel, to secure the rapid increase of the Church. There is no field in our country more inviting. Many Episcopalians are to be found scattered throughout the State, who long for the speedy erection of the "house" of the living God. Besides, an anxiety is felt by a large proportion of those who are not members of our communion, to see our Church firmly established in the West. They look upon it as the ark of safety—the refuge from the distraction and errors which are rife throughout the land. If the ministers of Christ not only exhibit the loveliness of his religion in their public ministrations, but also in all their intercourse with the world, we may, through the blessing of God, calculate on a rapid increase of our beloved Zion—not simply in numerical strength, but of those who love the Lord Jesus Christ, and live godly, righteously, and soberly in the world. Let us, my beloved brethren in the ministry, see to it, that we are faithful to the solemn trust committed to us. Much responsibility rests upon us in giving a right direction to the religious views of this infant Diocese. Let there be no compromise made with the views of the men of this world. Let us boldly yet affectionately preach Jesus Christ, and him crucified, and the promise of God is pledged, that we shall prevail in pulling down the strongholds of sin and Satan, and of building thereupon the kingdom of our blessed Lord.

To the lay members of our communion I look with confidence for a cordial co-operation in all measures calculated to further the interests of our Church. It devolves upon you to hold up the hands of the ministry. Without this, they will labor in vain. I look to you for a liberal provision to supply their wants. If they are permitted to struggle with poverty, to be obliged to become dependent by incurring debts for the common necessaries of life, little benefit can be looked for from their exertions. Let it not be so in this diocese. I do not ask for them riches, but I ask a competent support for their families. Thus supplied, they can give themselves wholly to the ministry, and, through the blessing of God, will be the means of accomplishing among you much good. Let us, then, be active, diligent, and faithful in the discharge of the duties belonging to our respective stations; and, above all, let us continually look to God, without whom nothing is strong, nothing is holy; that he will have us in his holy keeping, and make us the happy instruments of accomplishing his will in our day and generation.

Samuel A. M'Coskry.

From the Catholic Herald.

THE EPIPHANY.

This festival has been instituted by the Church to honor the *manifestation* of Jesus Christ to the Gentiles, in the persons of the wise men, who, as St. Matthew relates, came from the East to seek after and adore the new-born King of the Jews. In the few remarks we offered on the subject of the nativity, we showed that the expectation of a Redeemer was not confined to the Jewish people, but was diffused throughout the whole East, *toto oriente*, to use the words of Suetonius. Without determining from what particular portion of the East the wise men came, we may reasonably conclude, that the appearance of an extraordinary star formed part of that tradition which taught them to look for the Messiah. Indeed most learned commentators have understood that portion of *Balaam's* prophecy in the book of Numbers—"A star shall arise in Jacob"—as one of the sources of that "ancient and lasting persuasion," regarding the appearance of the Messiah, which pervaded the eastern world; a supposition which will be admitted to be extremely probable when we recollect that this was a prophecy of a Gentile prophet to a Gentile people. But whatever may have been the immediate source of the information possessed by the eastern sages, that the star which they beheld indicated the birth of the King of the Jews, or from what particular country they came, or what was their condition of life—one thing is certain, that this great event should be gratefully remembered by all who have participated in that light which the Messiah brought with him into the world. We speak not now of the inestimable spiritual benefits conferred on us in the ineffable mystery of the incarnation. These are considerations which should occupy our devotional thoughts, and which are indeed well calculated to make our hearts glow with love and gratitude to God. But we wish to direct attention to the vast and beneficial influence which this great event has exercised over our social condition here below. Although this is certainly the least of its benefits, it is, perhaps, the best adapted to the columns of our periodical, and sufficiently important to merit very particular attention. While religion has specially in view the promotion of our immortal interests, she is by no means inattentive to our temporal necessities or felicity: and although her kingdom is not of this world, the indirect effect of her principles is to scatter roses over a path which otherwise would have but little to compensate for the thorns and briers with which it is covered.

Before the introduction of the Gospel, the human intellect was darkened by a cloud thicker than that which once sat on the affrighted land of Egypt. A superstition most debasing in its fanciful but licentious fables, and most demoralizing in its necessary consequences on the actions of its willing victims, was invested with that power over the minds of men which religion pure and undefiled should alone enjoy. The philosophers seem at first sight to contribute a partial exception to this general assertion, but the best and wisest of these men have not left it in our power to point them out as advocates of truth or models of virtue. Some of them had passed from the excess of superstition to the opposite extreme of Atheism, and thus served to weaken the effect of that natural instinct of man for truth and virtue, by causing him to disregard those cries of conscience which made her voice be heard amidst all the clamor of human passion. Others of them detained the truth of God in injustice, and while they condemned in private the impieties of the public creed, and the impurity of the public worship, they were still weak and criminal enough to give to both the sanction of their authority, and the influence of their example. In the meantime, as they wilfully shut their eyes to the light of God which, in his visible works, shone with so bright and steady lustre, they became vain in their own conceits, and the best efforts of their genius only served to show that a knowledge of God is a necessary condition for the acquisition of truth, which the human mind so eagerly seeks after in every department. Thus the few and scattered truths of natural religion which are to be met with in their writings, are surrounded with many revolting errors, which rendered them not merely useless, but were calculated to bring them into discredit. Add to this the interminable wrangling of the sophists, and the obscurity in which they involved the most obvious truths, and it will be clearly seen that they co-operated to the general debasement of the human intellect, and the depravity of the human will. But the star which arose from Jacob had no sooner beamed its pure and tranquil light on the human mind, than a most surprising change was effected in men's thoughts and feelings. The superstitious errors of some, and the doubt and disbelief of others, were removed by the knowledge of that truth which the mind so necessarily seeks after, and in the possession of which she reposes without anxiety; and the gross immorality, which from its universality seemed to have lost the power of exciting disgust or remorse, was followed by that faithful observance of the gospel law which entitled its professors to be regarded as angels dwelling in a mortal mould. And although religion did not directly attempt to reform the civil abuses under which society had, for ages, suffered, the effect of the general adoption of her maxims was seen in the gradual amelioration of a system which had divided men into two great classes—tyrants and slaves.

And let it not be said that these were benefits of a transient nature, and therefore not the natural effects of a religion which survived her own influence. No assertion can be more at variance with truth. True, indeed, the professors of the Christian faith did not always retain that character for angelic sanctity which they had merited from the beginning. But this—the natural effect of human weakness—shows still more the inherent power of those principles which were not entirely inefficacious in the darkest periods of history, and which were alone capable of stemming that torrent of evils, which, on the dismemberment of the Roman Empire, burst forth on Europe, and threatened to overwhelm, in its devastating course, every monument of civilization and religion. The victorious barbarian submitted to the yoke which religion imposed on him, and with the errors and vices which he abandoned, divesting himself of his otherwise indomitable ferocity, he learned to emulate the piety which at the rise of Christianity had given such universal edification. The human intellect was elevated by the sublime subjects to which religion raised men's thoughts; and the habits of patient study which the regular orders of the clergy acquired, were the means of preserving those portions of ancient literature which escaped the wide-spread destruction of the barbaric invaders. But we are, almost unconsciously, entering on a subject equally vast and interesting, and we must be satisfied with stating, what, from a patient investigation into the benefits conferred by Christianity on society, every impartial observer will conclude, that as no people ever attained a knowledge of religious truth without the benefit of her influence, so she is the sole cause of the superior civilization of those countries which have been blessed by her teaching.

From the Southern Churchman.

MISSIONS.

We give place to two articles this week—the one a communication, for which we are indebted to the Churchman, the other an editorial from the Southern Churchman—which may seem to take opposite sides on this great subject. The "Voice from the South-West," the most eloquent strain that has been lifted up within our hearing in many a day, pleads trumpet-tongued for the vast region whence it comes. The Editor of the Southern Churchman expostulates, with excellent judgment, and in a most Christian spirit, with all who have care of souls in the older sections of the country, to consider well their responsibilities to their flocks, to the Church and God, before they leave them for the brighter prospects which the West affords. Both are right. The glowing eloquence of Λιβονοτος, were it answered to the letter, in its high advocacy for Christian aid, could not obtain too much; and yet, not a word is to be abated from the calm and sound suggestions of the Virginian editor. We cannot but hope, from the combination of such forces as these, a wise and beneficial direction. We earnestly desire that Churchmen may be led to weigh their duties, and to measure their capacity by the true standard of the sanctuary. The time is come when we should "awake out of sleep." The miserable business of transferring some twenty or some thirty ministers from the East to the West, is unworthy of the Church. Nor is that all. It is utterly inadequate to the necessities of the case. The East needs all it has, and needs them all decupled. The West requires one hundred where it can find one. Nor is it a want that brooks denial or delay. It is imperious, it is increasing, it is insatiable. It is the cry of perishing souls. It is the very agony of spirit which brought down Jesus Christ from heaven. To reject it is cruelty. It is treachery to defer its supplication. Are we asked where is the remedy? We answer, with the Lord. Are we asked what shall be done? We answer, Pray ye the Lord of the harvest that he may send forth laborers into his harvest! Are we asked is that all? We answer, it is enough. Prayer comes from the heart. The heart that truly prays first feels. The feeling heart will prompt the working hand. We must begin at once. We must begin at the beginning. It is in vain to hope for effectual relief from the generation of which we are a part. *We* must sow the seed. *We* must prepare the ground. Our children are the Church's hope. Schools for Christian education are the nurseries which will prepare them for the Lord. To every clergyman, to every layman in the land, we say look to the schools. Trust not to the parochial relation alone. Be not contented with the influence which the Sunday school exerts. Seek for the instructers of your children religious men, religious women, who love their souls, who love the Church. Let the strength of every parish be exerted to establish and sustain a school conducted by a pious Churchman or Churchwoman. Let the energies of every diocese be put in requisition for the establishment and maintenance of a high school, an academy, or college, to be administered under episcopal authority. Let the strength of the Church be concentrated on our theological seminaries. For Zion's sake, let us not hold our peace, and for Jerusalem's sake, let us not rest, "until the righteousness thereof go forth as brightness, and the salvation as a lamp that burneth."

Missionary.

THE HOLY COMMUNION.

The sacrament of the Lord's supper is administered, you are aware, on the first Sunday of every month; and also when they do not occur on that day, on the great festivals of Christmas, Easter, and Whitsunday. The time will come, I hope, when, like the primitive disciples of our Lord, we shall assemble for "the breaking of bread" on every Lord's day. I grieve to think how many of you slight this gracious ordinance, and turn away from "the communion of the body of Christ."

"Was not for you the victim slain?
Are you forbid the children's bread?"

"When God calleth you, are ye not ashamed to say ye will not come? When ye should return and come to God, will ye excuse yourselves and say ye are not ready?" You have observed that it has not been my practice to dismiss the congregation before the administration of the holy communion. I am not authorized to do so, nor do I wish it. Christ desires, the Church invites, all who "do truly and earnestly repent them of their sins, and are in love and charity with their neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways," to draw near with faith, and take "his holy sacrament" to their "comfort." It would ill become the servant who bids, to send the guests away. Let it be understood, then, henceforward, that all, whether they communicate or not, are welcome to remain—that, in my judgment, it is best that they should remain; most for their edification, most in accordance with the proprieties of the time and place. But, if any prefer to go, the proper time is directly after the sermon is ended.

The Rector's Christmas Offering.